

HOW TO USE GOSPEL IN LATIN LANDS

BY
HELEN BARRETT MONTGOMERY

Outline of Lectures and Suggestions in regard to Methods
based upon Work at Summer Schools of Missions
held in Northfield, Mass., Chautauqua,
N. Y., Winona, Ind., and
Boulder, Colo.



ISSUED BY CENTRAL COMMITTEE FOR
UNITED STUDY OF MISSIONS

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CLOSING PRAYER
For use in Missionary Meetings

“God be merciful to us
and bless us; and
cause His face to shine upon
us; that Thy way may be
known upon earth, Thy sav-
ing health among all nations”

Introductory

SELECTING TITLES. A missionary program is on the way to success when a good title has been selected. Announce, "The subject of the meeting of the woman's missionary society is Burma," and you may get out the steady and reliable; announce, "A visit to the Land of the Lost Book" and you will stimulate both curiosity and attendance. The following titles are suggested—following several lines of interest. Whichever one is chosen try to build up the titles with some slight symmetry of structure.

I.

STUDIES IN LATIN LANDS.

1. Italy, the Land of the Papacy.
2. France, the Land of Revolutions.
3. Spain, the Land of Yesterday.
4. Mexico, the Land of Tomorrow.
5. Peru, the Land of the Incas.
6. Argentina, the Land of Progress.

II.

GLIMPSES OF LIFE IN LATIN LANDS.

1. Italy, the Home of the Waldenses.
2. France, the Home of the Huguenots.
3. Spain, the Home of the Inquisition.
4. Mexico, the Home of the Aztecs.
5. Ecuador, the Home of Religious Despotism.
6. Brazil, the Home of the Amazon.

III.

IN LATIN LANDS.

1. Italian Imports and Exports.
2. The Debt to France and How to Pay It.
3. Spanish Warnings and Opportunities.
(or if Hungary is to be studied)
Gospel Planting in the Land of Huss.
4. "Today in the Land of Tomorrow."
5. "A Continent of Opportunity."
6. Brazil and Argentina: Countries in the Making.

IV.

JOURNEYINGS IN LATIN LANDS.

1. With Italian Papists and Puritans,
or
The Israel of the Alps.
2. Along French Rivers.
3. By Air-Ship from Madrid to Prague.
4. In the Land of the Aztecs.
5. A Cruise on the West Coast of South America.
6. Morning Lands in South America.

V.

PRESENT DAY CONDITIONS IN LATIN LANDS.

1. The Making of Modern Italy.
2. Factors in French Life of Today.
3. Spain Facing the Future.
4. Growth of Mexican Protestantism.
5. Conditions in Chili and Peru.
6. Modernism in Brazil and Argentina.

ADVERTISING THE MEETINGS.

Our women are learning the business man's secret, the power of attractive advertising. One society reports a bulletin board in

the church vestibule. On this are hung home-made charts made from combinations of pictures, lettering, an occasional rebus or chart. These keep expectation on the qui vive. The illustrations are many of them cut from advertising pages and combined. Sometimes a question is printed on the bulletin board,

"THE LAND OF THE LOST BOOK, WHERE IS IT."

Answer given at Missionary Meeting on Monday.

The Church calendar is used by many societies to advertise. The following is a notice prepared by the First Congregational Society of Meriden, Conn.:

"The Land of the Lost Book" will be the subject of the Woman's Foreign Missionary meeting, Friday at 3 p. m. The following program has been prepared by Miss Annie Ives: "Burmah, the Land of the Peacock," reading by Miss Ruth Harmon; "Romance of the Lost Book," Miss Gertrude Lane; "Dr. Adoniram Judson," Miss Annie Rust; "The Pagodas," Miss Marion Orr; "U. Po. Hline," Miss Dorothy Doolittle. Mrs. George Butler will read a letter from Mrs. Case of Burmah, missionary of the Baptist Board. The special feature of the meeting will be a talk by Miss Ruth Merriam on "Methodist Mission Work in Rangoon." Miss Merriam in her recent trip around the world visited Rangoon, and will tell of the work that is being done there.

An advertising committee is appointed in many auxiliaries.

Each member promises to advertise the meeting by telephone, letter, or direct address to five or more people.

Newspapers are being utilized. Well prepared announcements sent a day in advance, giving program and participants are always acceptable.

Chapter I

PRELIMINARY.

In all societies where it is possible it will be a great gain if seven meetings can be given to the study of the text book; the first being devoted to preparatory work. When but six meetings can be arranged, this preliminary work may be presented by maps and charts in order to save time.

The following points, at least, should be covered: What are the Latin Lands? Why are they called Latin? Why send them Missionaries? Taking these up in order: First, by Latin Lands we mean France, Italy, Spain, Portugal, the West Indies, Mexico, Central and South America. A big wall chart of the world—a mercator's projection in bare outline—with these countries colored red and labeled "Latin Lands" would answer the question best of all. Baker and Taylor publish a map of the great world religions for fifty cents that shows these Latin Lands admirably.

The second question, "Why Latin Lands?" may be answered in a chart.

WHY LATIN LANDS?

because the

ORIGIN of their	{ LANGUAGE RELIGION SOCIAL CUSTOMS	} is ROMAN
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The languages, French, Italian, Spanish & Portuguese are all built on the foundation of Latin, more or less modified by later elements: The religion is Roman-Catholic, and the laws and social customs are of similar type.

The third question, "Why send them Missionaries?" is one that demands answer, if the study is to be fruitful, since many of our members will need to be shown the justification of missions to Christian countries. A good way to take this up would be by an open discussion. A woman rises in the society to voice the protest that is surely there. "Madam Chairman, I confess that I am disappointed in our topic of study. I believe in Missions to the heathen but when it comes to sending Missionaries to Italy and France and Spain I confess that I don't see the need. Are they not Christian countries? Why can't their own church look after them? I don't believe in proselyting anyway." Four or five women answer these objections off hand, earnestly, simply, rising in their places. Such answers as these might be given: (1) We have a right to go, exactly as Roman Catholics have and exercise the right to present their doctrines in Protestant countries. There is no patent right to keep ideas out of any country. (2) There are great needs for us to meet in these Latin Lands. We have inherited ideals that are priceless possessions, that are yet strange to these lands. Freedom of thought, political liberty, the open Bible, the education of the common people; these are ideals that transform national life. We have them and can communicate them. (3) We do not need or desire to proselyte. In every one of these lands there are thousands drifting into infidelity because they are out of sympathy with the Roman hierarchy. In France out of a population of 39 millions not more than twenty-five per cent are in any sense identified with the Roman Catholic Church. We go not to attack any man's faith, but to present simply the New Testament and Jesus Christ, the Savior. (4) The best thing that can happen to the church of S. America, Mexico or Southern Europe is to be brought into close contact with churches of another order. The priests and leaders have become corrupt through too long continued power, and lazy from lack of stimulus. The presence of the Protestant rouses them, forces to action, and broadens their ideals. Illustrations from the Philippines and this country, and the reflex action of the Protestant Reformation of the 16th century in bringing on a counter-reformation within the Roman Church.

After disposing of these preliminary questions either in a separate meeting or by chart and brief discussion, we are ready for the study of Italy. Here again, as always, maps will be needed. The Central Committee have an admirably clear map of Southern Europe which they furnish to accompany the text-book. This gives Italy in its relation to other European countries. A Produce Map could be made by bright boys or girls. Inside the large, simply sketched outline of Italy could be pasted pictures to indicate the oil, wine, olives, oranges, wheat, corn, barley, figs, almonds, dates, leghorn hats, glass beads, pottery, statuary, marble, jewelry, macaroni, etc., etc., produced in Italy. Children love to make such a map.

An Area Map or Chart would also be helpful. Italy has 114 thousand sq. mi.—an area equal to New York, Pennsylvania, Massachusetts, Rhode Island and Connecticut. This could be represented by equal squares or by outlines of the states compared.

A Population Map would add to the interest. Italy's population has grown from 18,383,000 in 1800 A. D. to 32,475,000 in 1900 A. D.; while France in the same period has increased from 37,000,000 to 39,000,000. Meanwhile in a single year Italy has sent out a half-million emigrants, and has now not less than 3½ millions of her people living abroad. She is not only building up her own, but also foreign nations. The Italians are a gifted, virile people.

Other interesting facts capable of statistical or chart presentation are contrasts between the United States and Italy in

	Italy	United States
Per capita, wealth	£100	£210
Per capita, foreign trade.....	3.1	5
Percentage of population in school.....	10	21.3

(These figures are compiled from Mulhall's Dictionary of Statistics, 1892, as given by Sidney Gulick in his Growth of the Kingdom of God.)

Our text-book gives as an admirable summary of Italian History to serve as back-ground for our study. In most societies, or study classes either for that matter, it will be impossible to more than glance at it, if we hold ourselves firmly to the main purpose of the study. Three ways are suggested by which this

material may be presented in the few moments devoted to it. The society may be divided into two groups, each under a leader, who shall study the eighteen pages of historical matter in the text book, and then have a public quiz like an old-fashioned spelling-bee. A series of twenty simple questions covering the main points in the text could be arranged and put to the opposing sides to see which could answer most. Or five women could give, each in a paragraph, the salient pictures of the great stages in Italy's development. As for example:

"I represent the Italy of the Roman Empire. From my seven hills I ruled the world. My famous Roman roads stretched to the ends of the earth; my galleys swept the seas; my slaves built the cities, worked my fields and my mines; my soldiers held all nations in terror."

"I represent the Italy of the Barbarian Invasions. In 476 A. D. they conquered Rome. Visigoth and Ostrogoth and Lombard, fierce barbarians, came pouring over the Alpine ramparts devastating my fields and setting up new, fierce kingdoms of their own. Little by little I tamed them to accept Christianity, and replaced their guttural tongues by the old Latin language in strange forms. They built cities, they intermarried, and through the dark ages they were laying the blood-stained foundations of the civilization that was to be."

"I am Papal Italy of the middle ages. The Pope sitting at Rome has become the King of Kings, forcing proud Henry IV. of Germany to stand barefoot in the snow for three days before absolution is granted. He lays whole kingdoms under interdict, and dominates the politics of the world. Art, literature, luxury make the Papal court the most magnificent in Europe."

"I represent Italy of the City-Republics. Venice rules the commerce of the seas. Florence, Pisa, Ravenna lead the world in a renaissance of sculpture and architecture. My Universities dominate the intellectual life of Europe."

"I am Italy shattered by war, divided into little, jealous principalities, ruled by Austria, Spain and France, 'a mere geographical expression,' as Metternich scornfully said: 'A nation with no hope apparently of any resurrection.'"

"I am United Italy! from the Alps to Apennines the voice of liberty was heard! From Venice to Naples we drove the oppressor from the soil. Victor Emmanuel was crowned King of Italy at Rome. I have entered on a new day of freedom and opportunity." These voices could be reinforced by a chart characterizing these six periods in Italian History.

Still another method of treating the historical material would be to present the salient points up to the nineteenth century by chart, and then treat intensively the dramatic story of how Italy, dead apparently and in her grave, roused herself to throw off the foreign yoke and stand upon her feet, a nation once more. The story of Italian Independence could be presented biographically in the careers of the four heroes of the struggle, Mazzini, the prophet, Garibaldi, the soldier, Cavour, the statesman, Victor Emmanuel, the king. Symbolically they have been named the "Trumpet," the "Sword," the "Brain," the "Banner" of Italian liberty. The picture of each could be shown, a quotation from each given, and the contribution of each pictured in a paragraph. Don't, oh don't take time to tell when and where they were born, married and died—it does not matter!

Mazzini—in exile and poverty—preached freedom and the brotherhood of Italians when the words seemed like an unknown tongue. His faith, his idealism were like a revelation to the heart of the young men of the opening nineteenth century. In advance of his time, he could only summon to a great ideal which he himself could not clearly discern.

Garibaldi was like some Knight of Chivalry come to life in our modern time. Simple, passionate, absolutely unselfish, he roused the courage of the nation to fever heat. His life is a romance, his deeds unbelievably heroic.

Cavour was the cool, far seeing, moderate, self-controlled statesman, without whose long-headed planning the vision of Mazzini and the bravery of Garibaldi would have dashed themselves in vain against the Austrian Despotism. His was one of the great constructive intellects of the 19th Century.

Victor Emmanuel, the honest King, loved his people, knew them, led them, believed in them, and without his beloved figure

as rallying point it might never have been possible to gather the scattered fragments of the nation and weld them into one tremendous engine of power.

If the historical work could be done in a preliminary reading-circle, it would relieve the embarrassment of the program committee. If this is not possible in some method or other it must be compressed into not more than fifteen minutes of the program. Having disposed of Italy Geographical and Italy Historical, it remains to take up the most important material of the Chapter—that dealing with the religious situation.

The Protestant forces in Italy today are two-fold, native and foreign. The most important native force is the Waldensian; the most powerful foreign agent, the Mission of the Methodist Episcopal Church of the United States. Two travel tales would admirably present these. A member describes—with pictures—her own visit to the Alpine Valleys of the Waldensians. In the group of pictures published by the United Study Committee to accompany the text book are several on the Waldensians. The books referred to by Mrs. Clark in the text-book, page 63, will give admirable material.

A recent story by Ruth Little Mason, "The Trailers," contains matter about the Waldenses that would be very valuable in the preparation of this travel talk. The book is a bright, wholesome story that would prove very popular in the church library. Caroline Atwater Mason's "Spell of Italy" has charming pen-pictures of Italian life.

The other traveler could narrate her visit to the Methodist Mission in Rome. The imposing church on Via Venti Settembre (a comment on the value of good church architecture as a mission asset would be appropriate); Crandon Hall and its notable work for the higher education of Italian girls; the Girls' Home School with the splendid work in domestic science; the crèche; and the brave Italian Bible women. Ample material for this talk can be gotten from the Methodist leaflets advertised in the list appended at the end of this pamphlet.

WALDENSIAN IMPERSONATION.

When a model program on Chapter I. was given at Northfield in charge of Mrs. Wilbur of Washington an exceedingly attractive feature was the presentation of the Waldensian Bible reader, Margherita Rostagno. The young lady was dressed in black with a neat kerchief folded about her neck, and a white cap (something like a Martha Washington cap) on her head. She carried a large Bible. Being introduced she said:

"When Mrs. ——— asked me to come here today and speak to you, I was very glad to say, yes, for it gives me an opportunity to tell you of my people and their work.

"You are surprised, perhaps, to hear me speak the English so perfectly, but when I was only a tiny child, my dear mother became nursery maid in a Protestant American family living in Italy; and they, valuing her services highly, graciously permitted me to be educated with their children.

"But you must not think that I gained my religion, as well as my English, from these good Americans. Oh, no! I am of the Valdesi, "the Israel of the Alps," who, as you know, had kept the faith for centuries before America was known. As soon as I was old enough to understand, mother used to take me on her knee, and tell me the story of our people, and what they had suffered for the truth's sake. I learned how a band of the early Christians, fleeing from the persecutions of the cruel Roman emperors, found refuge in Alpine fastnesses, where no corruption of the Romish church reached them. I learned of Claude of Turin and Arnold of Brescia, and their brave stand against errors in the church; of Peter Waldo, and of his "Poor Men of Lyons," who, after his death, joined our Waldensians in their mountain valleys; of that sturdy soldier, Joshua Janavel, who, with a handful of followers, put thousands to flight; of our noble Henri Arnaud, who led the people on their glorious return from exile in Switzerland.

"She told me, too, how, through the Dark Ages, when the Bible had almost disappeared from church and home, our people kept the light shining in darkness,—feeble though it was, yet a pure form of religion and of life in the midst of a corrupt world. I

loved to hear mother tell how our pastors, the Barbes, used to travel from place to place in the guise of merchants, in order to teach their flocks; how they had their secret meeting-places and their signals. And my heart almost stood still as she told of the time when one of the pastors, her own ancestor, barely escaped with his life,—how, in the midst of a midnight meeting, a strange knock was heard at the door; how someone managed quickly to extinguish the light, and when the intruders entered with their torches, the Barbe was gone by a private way!

“Think of the boys and girls who gathered with them to repeat to the Barbes portions of God’s Word, stored up in their memories to save it for the generations to come! Even the little children had their tasks; and it was no uncommon thing to find among our Waldensians men and women who could repeat whole chapters and books of the Holy Scriptures.

“But do you know of the almost incredible sufferings visited upon our devoted people for almost four hundred years? They endured untold miseries: they were fined, they were imprisoned; they were driven across icy mountains in the dead of winter, while their homes were burned and their property confiscated; they were condemned to life-long slavery in the galleys; they suffered tortures, and death by fire and sword.

“Yet, through it all, they kept the faith! Hunted and persecuted, in dens and caves of the mountains,—wherever they were, God’s people kept God’s Word! At last, as you know, their sufferings roused Protestant Europe, and Cromwell protested against such treatment of his brethren, and ere long the greatest cruelties ceased. But for years and years there were lesser persecutions, and petty restrictions at the hands of both civil and ecclesiastical authorities. Not the least of these, to parents, was the constant dread of having their children taken from them on one pretext or another, to be brought up as Romanists. My own great aunt, when about ten years old, was enticed from her home into a convent, and her parents never saw her again. Do you wonder that, under all these afflictions, our people grew discouraged and suffered a moral lapse for a time, though they never renounced their faith?

“But in 1825 a religious awaking came to them, and then,—thank God!—religious liberty. Mother was only a little girl when, in 1848, King Charles Albert signed the decree that gave them freedom; but she well remembers the prayers of thanksgiving that went up from God’s people for their deliverance. How they sang to the echoing Alps! Signal fires flashed from peak to peak, and answering lights gleamed in the happy valley! At Turin, when the people, in a great procession, met the king, the Waldensians were given the place of honor at the head of the line; and when thirty thousand flags bent before his majesty in a royal salute, theirs were the first to greet him. In that city square, where the fires of martyrdom had burned, the children of those who had given their lives for the truth were greeted as brethren. “What hath God wrought!”

And now we are working to evangelize Italy. Just when we needed help God sent us a friend, General Beckwith, of England, through whose wise leadership and devoted generosity we have churches and schools, pastors and teachers. But we need more. so many more! Some of us work in large places; others, like me, go here and there, reading the Word and telling the glad tidings wherever we can find a listener. *Always* we take the Book, for this is all our creed: the open Bible and salvation by faith.

“‘For the love of Christ’ we are working; will you not help us ‘In His Name?’”

Acknowledgments are made to Miss Sarah E. White, the writer, who kindly permitted the use of this beautifully worked out sketch.

Chapter II

FRANCE.

AIM OF STUDY:

A. Major—To bring out the great need and opportunities for evangelism in Modern France.

B. Minor—

1. Show the strategic importance of France in modern life.
2. Bring out the debt under which France has laid us all.
3. Remove senseless prejudice against the French.
4. Review a bit of French History.

French history is so fascinating that there will be need of careful watch-care to avoid giving it an undue share of attention. Hold the main purpose firmly in hand, and squeeze in a little history. Perhaps a parlor reading-circle can be formed that shall gather to read and sew, in the weeks between meetings and so prepare the historical background. If this is impossible, and you must do a little refreshing of memories by way of introduction, two means are open:

(1) Have a chart giving in a word the crises of French History: Conquest by the Romans, Christianizing of the Gauls, Coming of the Franks, Empire of Charlemagne, Prosecution of the Huguenots, The Edict of Nantes and its Revocation, The Revolution, The Empire, The Second Empire, The Franco-Prussian War, The Separation of Church and State. These might be presented simply in a list of dates, e. g., 50 B. C., 800 A. D., etc. After each date a question mark, and the class left to fill blanks, in response to a rapid fire of questions. If necessary

let the leader prepare these answers, boiling them down to a sentence and giving them out. But better get some real work, and have a dozen people prepared to respond to a quiz on ten pivotal events which they have been told you will require.

(2) If the wall chart or questions is not wanted, a group might personate great "days" in French history, explaining their significance in a sentence. If desired each woman could bear a little banner, or wear a tag containing the name of her "day." To illustrate, choose the following days: Cæsar's Conquest, The Conversion of Clovis, Battle of Tours, Coronation of Charlemagne, Massacre of St. Bartholomew, Edict of Nantes, Revocation of Edict of Nantes, Reign of Terror, Battle of Waterloo, The Third Republic, Separation of Church and State.

The women might speak somewhat as follows:

(1) "I represent the day when my ancestors the Celts were conquered by the Romans under Julius Cæsar, fifty years before Christ. The Roman dominion brought us cities, roads, gave us the Latin language, and later, Christianity."

(2) "I represent the day when the haughty German Chieftain, Clovis, was baptized with his Frankish followers into the religion of his Christian wife, Clotilda. The fierce Germans conquered the civilized Celts in war, but received both language and religion from those they defeated. The name of the Franks became the name of the whole people, which thus blends the Germanic and the Celtic in its nature."

(3) "In the glorious battle of Tours it was a French soldier who defeated the Saracens and saved Europe from the domination of the Moslems."

(4) "When Charles the Great was crowned Roman Emperor of the West in 800 A. D., he bound together for the first time since the downfall of Rome, the scattered, warring fragments of Europe into one settled government. His reign made the whole world debtor to French genius."

It is not necessary further to indicate how in a sentence or two the significance of these pivotal days may be compressed so as to give a panorama of French History. *Don't waste time* letting each speaker go up to the platform separately. Let the whole

group stand together, then each display her banner or other device and if possible have these in chronological order, in full view of the audience. Not more than ten minutes should be consumed in this feature.

A good chart to have exhibited would be on "THE WORLD'S DEBT TO FRANCE." On this could be placed such lines as "Great Art and Architecture," "Promulgation of Democracy," "Contributions to Science," "The Huguenot," "Unexcelled Industrial Arts," "Great Types of Character."

On another chart might be placed: "CAUSES FOR RELATIVE DECLINE OF FRENCH PRESTIGE." Let these be filled in by the leader as they are brought out in the program, or if preferred prepared in advance.

Another interesting subject for chart presentation would be: "GREAT BRITAIN AND FRANCE." Compare as follows:

FRANCE					GREAT BRITAIN			
Date	Population	Language Spoken by	Wealth per capita	Percentage of Population in School	Population	Language Spoken by	Wealth per capita	Percentage of Population in School
1700 A. D.	19 Millions				8 Millions			
1800 A. D.	37 Millions	31 Millions			35 Millions	20 Millions		
1900 A. D.	39 Millions	51 Millions	£224	17	41 Millions	130 Millions	£247	18

If it is desired to show more graphically the rapid spread of the English language and the growth in population, Sidney L. Gulick's, "Growth of the Kingdom of God" (Revell) will furnish models for charts, many and various.

Some very helpful charts which he gives that could be made in the most simple way, illustrate the relative growth in popula-

tion and resources of the Protestant and Roman Catholic countries through the last three hundred years. A series of these hung about the room would be most cheering to those timid sisters who are always trembling for the kingdom. In fact no more valuable reference book could be purchased than Dr. Gulick's "Growth of the Kingdom of God." It is a perfect treasure-house of reassuring facts, gathered with scholarly accuracy and pains.

He brings out facts like these: That populations under Roman Catholic governments have increased from 80 to 240 millions since 1500 A. D., while those under Protestant government have risen from zero to 520 millions in the same time. "Roman Catholic countries of Europe are growing by excess of births over deaths," he says, "at a rate whereby they double their population once in 128 years, while Protestant countries of Europe will double once in sixty years."

Again he shows that while French was the most widely used language ninety years ago it is now fourth, with English and German first and second, and Russian third.

Still another comparison shows us that the per capita wealth of Protestant countries is £190 as against £108 for Roman Catholic countries (France excluded). In Protestant countries slightly over twenty per cent of the entire population is in school; in Roman Catholic slightly over ten per cent.

Still another chart could be prepared giving the names of ILLUSTRIOUS FRENCHMEN. These could be simply printed, or it might be possible in large auxiliaries to have a whole picture gallery of faces of great French men and women with which to decorate the walls of the room. In societies where a social hour follows the meeting such pictures (cut from old magazines and books) could be passed for the women to see who could recognize the greatest number.

The excellent outline map of France which is supplied to accompany "The Gospel in Latin Lands" should of course be hung in plain sight and referred to frequently to fix the localities mentioned. In area France is about four-fifths the size of Texas, twice the size of Colorado, or four times as large as New York or Louisiana. She has one hundred, eighty-eight inhabitants to the

square mile. The United States has twenty-five. If Texas were as densely populated it would number nearly fifty millions of people. The State of Delaware has very nearly the same density of population as has France but is only one-tenth as large.

Before taking up the subject of missionary conditions, it might be well to touch upon the strategic importance of France. Few realize the debt which modern civilization owes to France. She has inspired directly or indirectly most of the Democratic upheavals of the past century. The political ideas of the founders of our government were profoundly influenced by French writers. John Jay, our great chief justice and expounder of the Constitution, was Huguenot French. Today the other Latin Lands are more influenced by France than by any other nation. For a discussion of the part played by French inspiration in the recent revolution in Turkey see "The Outlook" of Aug. 7, 1909, page 825, or Buxton's "Turkey in Revolution," from which "The Outlook" quotes. What influences France affects also the world. Hence the importance of our theme.

Before taking up missionary work in France it is well to survey briefly the present religious conditions. France is literally a land without a religion. Of its forty million people not more than eight millions, at the most, can be claimed as in any sort of connection with the Roman Catholic Church. Millions of people live and die without entering a church more than two or three times in a life-time. To millions the New Testament and the commonest truths of Christianity are unknown. Not only this, but a spirit of active hostility toward the church exists. In the early days of the McCall Mission it got its hearing partly because there was nothing about it that even suggested the ecclesiastical. The reasons for this hatred of the church are partly historical, partly present-day. The Church of the past was identified with the abuses of the old regime; hence multitudes of Frenchmen have an unreasoning prejudice that is not based on their own experience of evil. But the church authorities have blundered terribly in their attitude toward that which modern France holds dearest. There is no question but the Jesuits and the nuns, in their schools, took ground hostile to the republic, and favorable to the restoration of

the monarchy. It was this disloyal teaching of theirs that led to the expulsion of the Jesuits, and to the breaking up of the convents. Again, the Pope blundered in refusing to be guided by the best informed of the French prelates in regard to the 'Separation Law of 1907. By forbidding to allow the formation of *Associations Cultuelles* on the part of Catholic Churches he still further widened the gap between church and people, and still more firmly fixed the idea in the public mind that the Church is against the country.

There is then, a national revolt against the established church, and a national drift into irreligion. This makes the crisis, and the call upon Protestant nations of the world. Without proselyting there is open a nation of at least 30 millions of Frenchmen in search of a church.

Protestant meetings, not churchly but evangelistic, are crowded. Colporteurs can sell thousands of testaments—an open hearing is accorded the gospel.

Turning to the present situation in France we find three chief avenues by which Protestant thought is coming once more into France: (1) The Reformed Church of France, (2) Missions of English, American, and Swiss Protestant Churches, (3) The McCall Mission.

(1) The Reformed or Protestant Church of France, in the beginning of the 19th Century, could muster but sixty-eight churches. Long centuries of persecution, and repressive laws, had reduced these churches to an attitude of passive endurance. They were forbidden to meet in Synodical gatherings; forbidden to proclaim their faith, except under the strictest surveillance; all special meetings for prayer or conference were forbidden except under special sanction; to distribute religious hand-bills or tracts without license was illegal; no Protestant instruction of non-Protestant children was permitted; no Protestant had any legal right to burial in consecrated ground. President Thiers, in 1872, issued a decree which permitted the calling of a General Synod of Protestant Churches—the first since 1659. From that time to this new life has been evident in the old, historic, Protestant Church of France. The number of churches has risen from

68 at the beginning of the 19th to 1000 at the dawn of the 20th Century. The scattered members of French Protestantism that through the centuries had existed in sufferance, with no autonomy, no government, no sense of unity, were brought together in vital co-operation. Yet in spite of their great gain in numbers and spirituality, this body is inadequate to evangelize France. (1) They are too few in number—not more than one in fifty of the population. (2) They are poorly equipped with earnest evangelical pastors, not one to 50,000 of the population. (3) They are for the most part obscure and poor people. (4) They suffer in initiative and vigor from the long repression of centuries. (5) The history of persecution through which they have come has not tended to give them the freedom from prejudice that is necessary if they are to reach Catholic France. For these and other reasons the National Protestant Church cannot be left to take up unaided the task of presenting the gospel to the present generation of Frenchmen.

The second force working for the reintroduction of Bible Christianity into France includes the various churches of England and America who are sustaining missions in France. These are all doing valiant and valuable work. Their chief function, however, is in building up Protestant church members into a vital and spiritual experience. They are limited in their access to the French people by the very fact that they are missions representing foreign denominations, and by the fact, already alluded to of the prejudice against all forms of ecclesiastical organization entertained by the French.

It remains to speak of the most virile, hopeful, and remarkable evangelizing agency in France, the McCall Mission. On this Mission it is wise to center the work of this chapter.

The admirable sketch in the chapter may be supplemented by leaflets published by the American McCall Association, 1710 Chestnut St., Philadelphia, Pa. The Association publishes a series of leaflets, and the secretary, Dr. Charles Berry, tells me he has in preparation for publication in the early Fall several others which will bring the latest information from the field. In taking up the story of the Mission an admirable method

would be to let someone impersonate Mrs. McCall who tells the story of how her husband came to found the Mission. The moving details of the story are given in the illustrated pamphlet entitled, "The McCall Mission in France," by Rev. Franklin Noble. This may be obtained from the address given above for fifteen cents.

After the presentation of the early years of the mission, another could represent a traveler lately returned from a trip in "Le Bon Messenger" or "La Bonne Nouvelle" (the two gospel boats maintained by the Mission). Pictures are included in the set published by the central committee, and may be supplemented by those in the charming pamphlet "Beside French Rivers" (10c. Am. McCall Assn.). Other good leaflets are "The Evangelizing Power of the McCall Mission," 5c.; "French Protestantism in the 19th Century," 5c.; and "Twelve Questions Answered," 1c.; all published by the McCall Association.

Social Purity, Temperance, and Mothers' Meetings and Week-day meetings for children are among the agencies developed within recent years.

A word of caution may not be amiss in closing the presentation of the McCall Mission Work. The study of this year ought to result in largely increased gifts to this excellent cause, but it *ought not to be at the expense of one penny diverted from work which our auxiliaries are already in honor bound to support.*

The proper way to provide for the McCall Mission is not by sending funds from the regular missionary societies, but by forming a McCall Auxiliary. They hold one or two public meetings a year, and ask a dollar fee from each member. The machinery is simple:—a president, a treasurer, a parlor meeting. It is possible to interest in it women not already affiliated with our societies. Sometimes an *Alliance Francaise* will become responsible for the collection and the forwarding of money.

MOTTOES AND QUOTATIONS.

The following quotations might be used with good effect for wall-mottoes or banners, sentences on blackboards, etc., etc.

"To a man, we French workingmen have done with an imposed religion, a religion of superstition and oppression. But if you come with

another kind of religion, a religion of freedom and earnestness, many of us are ready to listen."

"Open as many stations as you please, for I find that when you open a *salle* there I need fewer policemen."

Chief of police to Mr. McCall.

"One blow upon the iron when it is hot, is worth a hundred when it is cold, and France is hot."

HELPFUL BOOKS.

The White Fields of France—Bonar. (Out of print.)

The Growth of the French Nation—G. B. Adams.

French Traits—Brownell.

Church and State in France 1300-1907—Galton.

Chapter III

PRELIMINARY.

Some societies may find it difficult to cover the material of this chapter in one meeting. If but one country is presented it is hard to choose between Bohemia and Spain. Bohemia perhaps has greatest immediate interest as the country from which we are drawing thousands of immigrants; while Spain has the greater historical importance, and perhaps a wider interest. If the program were presented as a travel talk it might be possible to get a bird's-eye view of certain phases in both countries.

I will give briefly a few suggestions on both fields leaving it to be determined which mode of treatment shall be selected.

SPAIN.

MAPS AND CHARTS.

(1) The admirable map furnished by the central committee may be filled in by tiny flags or gilt stars to indicate mission stations.

(2) A rough outline of the Mercator's Projection might be made, barely sketching continents. A gilt star at Madrid connects by silk threads ending in thumb tacks to indicate location of graduates of International Institute for Girls in N. Africa, Tunis, Algiers, Tangiers, Spain, Mexico, Cuba, Brazil, Southern France, the Philippines, England, Germany, United States (Santa Fe) (New York City) (Wellesley). This would show widespread influence of the school.

(3) Two maps, Spanish America, 1600, and another, Spanish America, 1900, would make a fine contrast. On the first map color all of South America, except Brazil and Dutch Guiana, yellow to indicate Spanish ownership. In the same way color Central America, Mexico, The West Indies, Florida, Texas, New Mexico, Utah, Nevada, Arizona, California. Spanish possessions in 1900 would be represented by a blank sheet of paper. That is in three hundred years Spain lost more than five million square miles of territory.

(4) Other charts could exhibit the contrast in power and influence between the Spain of the 16th and of the 20th centuries.

I.

SIXTEENTH CENTURY SPAIN.

Widest world-empire known up to that time.

Most powerful King, Charles V.

Great army and navy.

Commanding influence.

Uncounted wealth.

Noble writers, artists.

II.

TWENTIETH CENTURY SPAIN.

Stripped of all colonies.

Ranked as second-class power.

Impoverished by bad government.

Priest-ridden.

Illiterate.

III.

CAUSES OF SPANISH DECLINE.

Religious Bigotry.

Triumph of Inquisition and Crushing of Free Thought.

Influx of gold from Colonies and consequent Luxury and Corruption.

Wretched Colonial Policy.

Submission to Hierarchy.

Oppression of Common People.

In the first number of the program these maps and charts could be briefly explained and enforced. The great lesson which Spanish downfall teaches to all generations is the criminal folly of intolerance. Religious bigotry succeeded in crushing out dissent, but in the process crushed the nation. This is a good opportunity to bring out the fact that all intolerance is akin to that which lit the fires of the Inquisition. Truth does not need to be bolstered by persecution, even petty persecution. All heresy hunters are of the tribe of the inquisition; and there is, alas, some of the inquisitorial venom still alive among Protestants.

A good paper describing the inquisition, tracing the motives that led to the persecution, and then searching modern life to see if any of the same motives are found to justify modern intolerance, might be substituted for the map talk if that seemed best. One with the dramatic instinct might personate one of the inquisitors and justify the cruel punishment to his own satisfaction. "Really these heretics are such dangerous fellows—refusing to believe what Holy Church teaches, denying the doctrine of the Mass and of purgatory, refusing to pray to our Lord and the Holy Virgin. The State must protect itself, such damnable doctrines must be rooted out, and really it is better that they suffer a little here than burn forever in hell."

This will be all the more effective if it is made to suggest, occasionally, the arguments by which good people justify their cruel spirit against modern questioners of established truth. The right to protest is sacred. Let us guard even its ill-advised use.

OUR DEBT TO SPAIN.

This can be made clear in a variety of ways by chart, or paper. An excellent method would be by a biographical sketch of Queen Isabella showing her services in the discovery of America. The recent life of Queen Isabella by Genl. O. O. Howard emphasized this aspect of her life in a most delightful way. Not only are we indebted to a Spanish queen for making possible the first voyage of Columbus, but to scores of great Spanish explorers and pioneers who discovered and tamed vast sections of North America. There is, too, the world's debt to great artists of Spain, Murillo and

Velasquez,; and to writers like Calderon and Cervantes. The Spanish people is today neither weak nor exhausted. The peasantry are brave, hardy, vigorous. A new life is stirring. Great artists once more are painting. It would be possible to decorate the room with pictures illustrating the paintings of Sorolla and Zuroagua recently exhibited in this country. These glowing and powerful canvases show the imaginative power of the race undiminished. Reproductions of these pictures appeared in many of the magazines last winter. The Spanish-American War of 1898 was a blessing in disguise to Spain as it threw her wholly back upon her own resources, cutting off forever any dependence upon the provinces for careers or resources. It revealed also to the people some of the sources of weakness. Thousands of her peasants are leaving Spain yearly to emigrate to Argentina, and are bound to exert a powerful reflex influence on the home-land, as has been the case in Italy in regard to Italian immigration into the United States.

When the preliminary work by means of charts and maps has been done, and the society has a fresh back-ground of facts geographical, historical and social, the principal part of the program may begin. Let this take the form of a conversation carried on by a group of women who represent students and alumnæ of the International Institute for Girls at Madrid. If this is skillfully prepared, it may include all the various aspects of life and work in Spain which it is desired to emphasize.

Let one of the group be a white-haired matron who represents Arsenia, the first pupil in the school; another, Esther Alonzo, one of the first to secure the degree of Master of Arts in the University of Madrid; a third, Lidia, the Shepherdess teacher in Tauste; a fourth, Ascension, the teacher at Pradejon; a fifth, the kindergarten teacher at Bilbao.

Have each of these narrate in the first person the story of her life, quite simply. Let questions from the others interrupt the speaker occasionally—to bring out or emphasize important points. If the five will meet together in planning their parts, they can easily arrange a live conversation and not a dead "dialogue" in which each speaks her piece.

Arsenia could quite naturally bring out the fact of the lack of education for Spanish girls—how she felt when she heard Mrs. Gulick telling about the happy lot of American girls, her resolve, her application to Mrs. Gulick. She could give a little picture of Mrs. Gulick, such as a loving pupil would make, speak of the wonderful growth the school has had, of her life as a pastor's wife.

Esther Alonzo could tell of the examination. The ovation the girls received, and some phase of Protestant Church life as she is supposed to have seen it. The examination is described in the text book p. 155, and more fully in the little leaflet, "Early Years of the Normal and Preparatory School for Spanish Girls," published by the Congregational Women's Board, 704 Congregational House, Boston, Mass. (five cents.), pages 14-18.

Lidia, the shepherdess teacher, would have a fine opportunity in telling the story of her life to show the condition of rude illiteracy, poverty, and dense superstition in which the peasants live. She would also inevitably disclose the ability and character of some of these peasants. Her story is told in the leaflet (5c.), "Some Spanish Schools," published as above, pages 15-19, and also more fully in a ten-cent pamphlet, "Life in North Eastern Spain," published by the same Board.

The material for Ascension, teacher in Pradejon, can be gathered very briefly from the text; but is given most charmingly in the last-mentioned pamphlet.

The kindergarten teacher in Bilbao is not mentioned by name in this same pamphlet (Life in North Eastern Spain) but her work is described. Here we touch city life, and have an opportunity to imagine Dolores (shall we call her) as brought up in the Protestant church of D. José Marqués who for thirty-three years has done such a remarkable work in that city. By weaving together details from the text-book and the pamphlet, a picture of Protestant activities in a typical Spanish city could be given. Twenty-five cents would buy these four illustrated pamphlets,— "Life in North Eastern Spain," "Full Corn in the Ear," "Some Spanish Schools," "Early Years in the Normal & Preparatory School." This would give ample material for all. If only five

cents can be expended, "Some Spanish Schools" will be good help. If ten cents, "Life in North-Eastern Spain." With no outside help, a sketch of Mrs. Gulick and the school could be given by Arsenia, the story of her work at Pradejon by Ascension, and the winning of honors in the University by Esther.

ADDITIONAL MATERIAL.

In Everyman's Library, published by Dent will be found an inexpensive edition of the classic "Bible in Spain," by George Borrow (40 cts.). This is of perennial interest and charm. Written in 1841 by an English colporteur, it reflects the social conditions of the people as seen by the observing eyes of a master of the art of telling things. A recent book published by Revell is "Spain of Today from Within," by Andújar, (\$1.25). In this are narrated the travels in Spain of a native gentleman, returned after long absence in America and Cuba. During his absence he had become a Protestant minister. His observations are keen and fresh. His style pleasing, the autobiographical interest sustained throughout the book.

Martin O. S. Hume has written several valuable reference books on Spain that are listed in the text book. A charming book of travel and description is published in the paper-bound Tauchnitz edition, called "Old Court Life in Spain." One of the most valuable recent books of travel is Katharine Lee Bates, "Spanish Highways" (MacMillan). This has real literary distinction, as well as descriptive interest.

PRONUNCIATION OF SPANISH.

All letters except *h* are pronounced, whatever their position. The vowels always have the same sound; *a* as in far, *e* as in fete, *o* as in go, *i* as in machine, etc. The consonant *g* when it precedes *e* or *i* is like *ch* in the Scotch word loch, and *j* also has this guttural sound. *g* before *a* or *o* is pronounced as in go; *c* before *e* or *i* is pronounced *th*, and this is also invariably the sound of *z*; *b* sounds more like *v* than *b*, and *ll* is like *lli* in brilliant.

The pronunciation of the following words is indicated by way of illustration:

Ascension—Athen sí ón.
 Arsenia—Ar sây nee a
 Andujar—An dú har
 Pradejon—Pra dáy hon
 Zaragosa—Thar-a-go-tha
 San Sebastian—San Say-vas-teán
 Logroño—Lo-gró-nyo
 Santander—San-tandér.

AUSTRIA—HUNGARY.

MAPS AND CHARTS.

(1) *A Map of the Austrian Empire* colored to show the location of Hungary.

(2) *A chart* giving comparative area and population of Hungary (including Croatia and Slavonia). The area equals 125,430 sq. miles, about the size of New Mexico or three times as large as Ohio. The population is 19 millions—153 to the sq. mile,—six times the density of the population of the United States, equal to the density of New York State.

(3) *Map, The Peoples of Austria-Hungary.* This can be copied from any modern geography or atlas. It is not necessary to be exact in the boundaries, but to indicate by the use of colors the Bohemians to the N. West, with Prague as their chief city, the Croats and Slovenians to the South, the Hungarians or Maygars in the center with Budapest as the capital, the Slovaks of Northern Hungary.

The numbers of these various elements in the population may be placed directly under the name in each case. I give also the number of each race which has immigrants to the United States. This might well be made the subject of a separate chart.

Bohemians	6,300,000	In U. S. A.	325,000
Slovaks	2,000,000	In U. S. A.	250,000
Hungarians	8,000,000	In U. S. A.	300,000
Croatians	700,000	} In U. S. A.	206,000
Slovenians	1,100,000		
Dalmatians	500,000		
Ruthenians	3,000,000		
		In U. S. A.	350,000

These charts will show to the eye the large stake which the United States has in these peoples of Austria-Hungary. For several years past they have been coming to us by hundreds of thousands each year. Hence our study of these Foreign Missions. "Charities and the Commons" for 1906 and 1907 contained two series of articles by Emily Balch; the first dealing with these immigrants in their own homes, the second with our Slavic fellow-citizens.

The series of 1906 appeared in the issues of Jan. 6, Feb. 3, March 3, April 7, May 5, June 2, July 7, Sept. 1; that of 1907 in the monthly issues from April to December. In the July, '07, number is a United States map showing the distribution of these immigrants. In the January 1906 number is a map showing distribution in Austria-Hungary. These profusely illustrated articles will furnish splendid material for making picture charts or scrap books to use in this meeting. The magazine is published by Charity Organization Society, 105 East 22nd St., New York City.

By the maps and charts we are prepared to realize the composite racial character of Austria, and the close connection in which we stand to these motley throngs. A brief presentation, if possible illustrated by photographs, of the conditions of poverty and oppression out of which they come, of the hard economic conditions to which they come in our mines and mills, may rouse a fresh interest in these great Slavic hosts.

Since it will be impossible to consider all these various elements of the Slavic invasion it may be well to confine our historical survey to one of the most important branches—the Bohemian. Here one-hundred years before Luther, the fires of the reformation were brightly kindled by John Huss. The population became almost wholly Protestant. Huss was burned at the stake, religious wars followed for one-hundred years. Bohemia's constitution was taken away, her great estates confiscated, the population reduced from three million to eight-hundred thousand. Bibles and hymn-books were burned, and it was made a crime punishable by death to read or own a Bible. A little remnant of the persecuted church, "The United Brethren," found its way to Germany, to Count Zinzendorf's protection. Here was formed the Moravian church

whose missionary zeal has been the inspiration of Christendom. Rome was left supreme for three hundred years in Bohemia. The thrilling story of Bohemia may be found in Lützow's "History of Bohemia," or in his "Story of Prague." For local color and atmosphere read F. Marion Crawford's "Witch of Prague."

In telling the story of Protestant Missions in Austria emphasize the persecutions endured at first, the repressive tactics of the government, the growing work, the increased opportunities. The most important point of all is that brought out in the text book, the reflex influence of the Austrian Mission on this country (pp. 166-167). This is an illustration of bread sown upon the waters returning after many days.

ADDITIONAL REFERENCE BOOKS.

Warne, "The Slav Invasion." McLanahan, "Our People of Foreign Speech." Holt, "Undistinguished Americans." Grose, "Aliens or Americans." "An Austrian Mission Scrap Book" (pamphlet (10 cts.) issued by Woman's Board of Missions, 704 Congress House, Boston, Mass.) "A Girl in the Carpathian Mountains," Dowie (an entertaining story and book of travels).

METHOD OF PRESENTATION.

This Austrian topic might be presented in a series of stories, either by a group of returned missionaries telling over various experiences, or under the figure of a Scrap Bag. A lady draws out of an old silk bag that belonged to her mother various articles, each of which has a story connected with it. An old testament worn and battered, could have a story of persecution attached to it; a letter from Mr. Adams written in 1879 could detail the difficulties overcome by the early missionaries and the then recent appeal to the Evangelical Alliance; a cup, the emblem of Bohemian Protestantism, could be linked with the ancient time of persecution; a picture of the garden of John Huss could bring out the wonderful story of his life, a photograph could be the basis of the life-story of a convert of the mission in Prague, who emigrated to Chicago. Material for all these stories may be found in the "Austrian Mission Scrap Book" (10 cts.) above referred to,

and in the three or four penny leaflets published by the same Board. The objects can be easily gathered; the cup should be of metal or wood, shaped like a communion cup; the picture of the immigrant can be clipped from a Home Mission Magazine, or from "Charities," the picture of John Huss's garden is included in the set of pictures which accompanies the text-book.

Chapter IV

MEXICO.

The last three chapters of our book have a unity in that they deal with Latin America, as the first three have, with Latin Europe. There is an even greater unity in the fact that all these lands save one, Brazil, have a common mother-country, Spain. With the same language, government, race, and religion there is naturally great similarity of social conditions, and it is possible to know all by knowing one. For this reason it seems wise to concentrate on Mexico for the purposes of study in this fourth chapter. I am told, too, that Cuba & Porto Rico are to be the subject of the home-mission study book another year.

MAPS AND CHARTS.

- (1) A clear, large, outline map of Mexico, with only a few places located.
- (2) A chart showing relative area, by squares.
A square $8\frac{3}{4}$ inches—Mexico.
A square $8\frac{3}{4}$ inches—O., Ind., Ill., Mich., Wis., Minn., Ia., Mo., N. Da., S. Da., Neb., Kan.

That is, all the North Central division of the United States.

Density of population in Mexico—17.7 to sq. mile.

Density of population in N. Cen. States—34 to sq. mile.

- (3) Racial Chart of Population—Mexico.

Out of 14,000,000 population, 38 per cent are Indian, 43 per cent mixed blood, 19 per cent white.

Represent by 25-inch square. Color $9\frac{1}{2}$ inches brown, $10\frac{3}{4}$ inches, yellow, $4\frac{3}{4}$ inches white.

Explain that the white are the aristocratic old Spanish land-owners, the mixed bloods the common people, the Indians, the agricultural laborers and remote tribes still barbarian. The Indian or Aztec element is the most powerful factor in Mexican character. Really a new race is in process of formation. Mexicans proud of Indian blood.

(4) A Picture Chart illustrating Mexican life and customs.

This can be made up of clippings from magazines, railway advertisements, etc., etc. Really beautiful illustrated pamphlets on Mexico are published as advertising material by the railways, and may be obtained by asking for them at a ticket office. The general passenger agent would undoubtedly send them by mail on request. Ask for *Mexico*, by J. A. Ball, published by the National Lines of Mexico, Calle de Vergara, City of Mexico, D. F.

PRESENTATION.

No better outline for the study of Mexico could be adopted than Dr. Brown's four subdivisions of his "Latin America": Pagan, Papist, Patriot, Protestant. A novel way to present the material on these lines would be to have four people to tell about the material each was gathering together for a book on one of these topics. If desired each could bring a portfolio containing notes, pictures, plans, which could be shown as the author described the book she was about to write on this "fascinating" topic.

Writer number one could tell how her attention was first directed to the study of Pagan Mexico by a trip which she took some years ago, when she visited the museum in Mexico, and the Aztec ruins at Oaxaca. Then let her show a few pictures of these famous temples, pyramids, etc. She could then tell of reading Prescott's "Conquest of Mexico," Appleton's "Guide to Mexico," Ballou's "Aztec Land," Bancroft's "Native Races of Mexico, of her researches through the files of Magazines, and incidentally recommend one book or two for the church library (perhaps even

present one). Then let her tell in graphic, popular fashion about the primitive civilization of Mexico, the priests, the temples, the roads and palaces, the sacrifices, the picture-writing. This material can be easily gathered. One of the best brief presentations is in Herbert Brown's "Latin America," pp. 29-48. If even this book is unavailable, the school geographies and the encyclopedia will give one all the facts necessary. The writer should not end with Pagan Mexico of the past, for the descendants of those very Aztecs are millions of them in Mexico today; some civilized and Christianized, but some untouched, or only slightly influenced by Christianity even in its Roman Catholic form. Of the four million pure blood Indians in Mexico, many inhabit remote and inaccessible mountain regions. Note the description of them quoted from Romero, so long Mexican minister to the United States, in "Latin America," pp. 51-52. Let this speaker defend the kindly, simple Mexican Indian from the contempt too often felt for him in our country; and show what a field is here for education and Christianization. "There is no prejudice," says Romero, "against their race, and when educated they are accepted in marriage among the highest families of pure Spanish blood."

Writer, number two, could describe her visit to Mexico, her interest in the beautiful cathedrals, (draw pictures from portfolio) and how for years she had been gathering material for her *magnum opus*, "Papal Mexico." Her work is not nearly completed yet, but she is willing, before a few friends to tell some of the lines along which her studies have led her. She gives credit in the beginning for the heroism and devotion of some of the early Roman Catholic missionaries, Las Casas and Valencia for example; (see "Latin America," pp. 65-71). Shows the motives for conversion on the part of the natives,—fear and self-interest; tells of the substitution of the names of the Virgin and the saints for the old gods; describes the Virgin of Guadalupe, saints days, the excesses of the passion week, denial of the Scriptures to the people, the Inquisition.

Good brief sketches of the prevailing features of Mexican Romanism are to be found in "Mexico Pagan and Papal," Burdette (15 cts.), (Woman's Bap. Home Mission Society, Vernon

Ave., Chicago, Ill.), in "The Mexico Mission," Borton, (10 cts., Methodist Board, 150 Fifth Ave., N. Y.). Dr. Borton's summary of the characteristics of papist conditions is masterly. If Dr. Butler's "Mexico in Transition" can be afforded, (\$2.00) it will prove a perfect treasure house of first-hand reports on the actual conditions of the papal power in Mexico. His quotation from Madam Calderon (a Roman Catholic lady, wife of the Spanish minister, hence an unprejudiced reporter of conditions which she saw in 1840) I will give for the benefit of those who cannot secure the book.

Madam Calderon is describing, in a letter written to her daughter, the ceremony of public penance performed during Lent in the churches. "The other night I was present at a strange scene, penance performed by the men, admission having been procured for us by certain means, private but powerful. Accordingly when it was dark, enveloped from head to foot in large cloaks, we went to the church of St. Augustin. About one-hundred and fifty men, enveloped in cloaks, were in the body of the church. A monk had just mounted the pulpit, the church was dimly lighted, except where he stood in bold relief, with his gray robe and cowl thrown back * * *. His discourse was a rude but forcible account of the torments prepared in hell for impenitent sinners * * *. All joined in prayer, beating their breasts and falling on their faces * * *. The organ struck up the *Miserere*, and all of a sudden the church was plunged in profound darkness, all but a sculptured representation of the crucifixion, which seemed to hang in the air illumined. I felt rather frightened * * *. Suddenly a terrible voice in the dark cried, 'My brothers, Christ was scourged.' At these words the darkness became total. Suddenly we heard the sound of hundreds of scourges descending on the bare flesh. I cannot conceive of anything more horrible. Before ten minutes had passed the sound became splashing from the blood that was flowing. * * * We could not leave the church * * *. Now and then a groan was heard and occasionally the voice of the monk encouraging. The sound of the scourging is indescribable. At the end of half an hour a little bell was rung, and the voice of the monk was heard calling upon them to desist. No answer but

the loud sound of scourges, which are of iron with sharp points that enter the flesh. At length as if exhausted, the sound grew fainter, and little by little ceased. * * * They say that the church floor is frequently covered with blood, and that a man died the other day in consequence of his wounds."

It is important to emphasize the real nature of this Papal Mexico, for our women could hardly believe that conditions so different from those of the same church here, really exist. If pictures of the Indian Madonna, the iron scourges, the images of the saints, can be shown it will add very much to the effectiveness of the presentation.

The third speaker, Patriot Mexico, may speak of being in Mexico at the time of the inauguration of President Diaz for his seventh term, of her interest in the wonderful changes taking place in Mexico; the railways, drainage and irrigation plans, schools, mines and factories, and of her conversations with prominent Mexicans regarding the agencies that have brought all this change; of her surprise to find how ignorant she was of the history which Mexico has been making during the last hundred years; and of her determination to write a brief history of the patriot uprising in Mexico. Her notes of course are too voluminous to do more than gives us an idea of a few of the leaders in this great movement: Hidalgo, the Father of his Country, Juarez, the Saviour of his Country, and Diaz, her great administrator and preserver. Hidalgo broke the chains of political tyranny; Juarez, the bonds of spiritual despotism; and Diaz, the fetters of poverty, inexperience and ignorance. Taking out a picture she can tell briefly the story of Hidalgo, who struck the first blow that freed Mexico from the control of Spain. Bring out the fact that he was part Indian, a parish priest, more than fifty years old. Repeat his war-cry, tell of his martyrdom and the reverence in which he is held today.

After the struggle begun by Hidalgo (pronounced E-dáhl-go) had ended in the independence of Mexico, a worse tyranny remained. The country was over-run by priests and monks; more than half the property of the nation (Romero says two-thirds) was in their hands, paying no taxes. The church controlled the

banking; no liberty of opinion was allowed; nor other form of religion tolerated; the penalty of death was imposed for owning a Bible. Juarez (Hwárez), a full-blooded Indian, was the instrument raised up to strike off these chains. She emphasizes the fact that his boyhood was spent in an Indian village, that he was illiterate, not speaking Spanish until he was twelve; speaks of his ambition for education, his rapid rise to power as leader of the liberal party, of his program—the nationalization of church property, freedom of the press, freedom of religion, establishment of a federal constitution, Mexico open to immigrants of all creeds, the suppression of all monastic orders, the expulsion of the Jesuits, and the making marriage a civil contract. The stay of Juarez in the United States, and his study of our free institutions could also be noted. Victor Hugo wrote to Juarez: “America has two heroes,—Lincoln and thee—Lincoln by whom slavery has died; and thee by whom liberty has lived. Mexico has been saved by a principle, by a man. *Thou art that man.*”

She further shows that if Juarez was the Lincoln of Mexico, Diaz may be called the Roosevelt. Since 1880 he has guided the affairs of the Republic; he has put down corruption, reformed the financial system, extended the railways, developed the mines, rebuilt the capital, and extended the public school system. He recognizes, he says, two supreme needs: public schools and railways. If material can be found, the connection of the Masonic order with the development of liberal ideas might be brought out. Diaz is an enthusiastic Mason, and as such has the hatred of the clerical party.

The pamphlets already noted, especially that of the Methodist Board will be found valuable, and the chapter “Patriots in Latin America,” exceedingly full. Magazine articles also are available in any library.

The fourth speaker will have the most difficult and important task, to speak of the Protestant work in Mexico. She can have a wealth of pictures of schools, kindergartens, churches, Sunday Schools, native preachers, to illustrate her talk. She may prepare a chart or two. For example, on one chart she could place the names of Great Pioneers: Melinda Rankin, Thomas Hickey,

Thomas Westrup, William Butler, Arcadio Morales. A leaflet covering the life of Melinda Rankin is published by the Woman's Board of the Methodist Church for two cents. "Mexico, Pagan and Papal," Burdette (Baptist Board), already alluded to, contains matter on Mr. Hickey; the pamphlet, "Mexico," by Jasper T. Moses (Christian Woman's Board of Missions, Indianapolis, Ind.), is beautifully illustrated, treating of the great work which the second generation of the Westrup family, among others, are doing in Mexico. The Presbyterian Board publishes a leaflet on the work of Morales, the Mexican Moody; also, a good series on "Educational Missions"; "Meanderings in Mexico," a sketch of the field; "A Bit of Mexico Personally Observed," Mrs. D. B. Wells, a most charming sketch of real people among the converts.

To produce the cumulative impression of the extent and power of the Protestant advance, an exhibit of pamphlets would be helpful. Dozens are advertised elsewhere by all the Boards, making a great impression in the aggregate. From these a large card could be covered with pictures of many converts, another with churches and schools. A separate chart could give the list of denominations at work. When one thinks that all these thousands of adherents have been won in fifty years the advance seems remarkable. I am told that the Southern Baptist convention has fine illustrated literature on Mexico, but I have not yet seen it. In the pamphlet "Mexico," J. T. Moses, (see above) there is a list of pronunciations for Mexican proper names.

MOTTOES AND QUOTATIONS.

"Doctrines are the roots of life. Great lives do not grow out of false beliefs." Josiah Strong.

"Upon the development of Protestantism largely depends the future happiness of our country." President Juarez.

"Respect for the rights of others makes peace." Juarez.

Chapter V

WESTERN SOUTH AMERICA.

In approaching South America we deal with a vast continent divided physically by the barrier of the Andes into two sections, East and West. All the lines of communication, east and west, are interrupted by this mountain chain so that the earliest lines of communication had to be by sea north and south, then by river systems. It is possible to take out one country on the West, and one on the East Coast as typical, and then to devote the entire time to that; but perhaps it is better to take a brief glance at all the countries. If but one country of Western South America is selected let it be Peru, because of its interesting history and commanding position. Miss Geraldine Guinness has recently written a book, "Peru, Its Story, People and Religion," (Revell, \$2.50), that would give ample material for an intensive study. If it were decided to take a brief survey of all, Dr. F. M. Clark's "Continent of Opportunity," (Revell \$1.25) would be the best reference book. We shall assume that the latter plan has been adopted.

MAPS AND CHARTS.

1. *The Western Hemisphere*, with lines drawn to indicate how far east South America really is. Valparaiso and New York virtually on the same parallel.
2. *A Produce Map* exploiting the products and resources of South America. Actual miniature objects may be glued on the map. Get school children to make it. (See Neely's "South America," p. 15).

3. *Area and Population Charts.* Squares showing relative size of S. American States as compared with N. American.

(a) Columbia—Square 11 inches each way.

North Atlantic and South Atlantic States—Square 11 inches each way.

(b) Columbia—Ten sq. inches, one of which is colored to represent Pennsylvania population.

Equador—Arizona.

Peru—All South Central States (Ken., Tenn., Ala., Miss., La., Tex., Ok., Ark.)

Bolivia—Six Colorados or twelve New Yorks.

Chili—Twice area of North Atlantic States.

(See area map in Neely's "South America," p. 6.)

Children's blocks make an effective chart, built up into the various units, and perhaps colored to represent them. Or a picture of a large pine tree contrasted with a smaller, a big circle inclosing smaller circles, a mountain and a range of hills.

4. *A Density Chart*, to show that Bolivia, the Switzerland of South America—forty Switzerlands, if as densely populated would have 125 millions. If density equal to that of New York would have 90 millions.

For all Western South America there are less than 16 million inhabitants, an average of seven to the square mile. If as densely populated as the United States there would be 48 millions.

5. *A Mountain Chart* giving heights of peaks in North and South America.

LESSON SCHEME.

A group of six young ladies can represent the six countries of Western South America. Each might bear the flag of her country, or wear a sash on which the name was printed across the breast, or be dressed picturesquely in costume. Let each present the resources, needs and opportunities for Christian work in her country. The text book may be freely supplemented by "Land of Opportunity," Clark, "South America," Neely, "Peru," Guinness. If but one book is purchased, Clark will be found most helpful.

(1) *Panama*, the youngest sister, describes her secession from Columbia when the politicians of Bogotá by their greedy delay in settling terms for selling strip of land on the isthmus to the United States seemed likely to lose their sale, and so ruin the chances of Panama. Tells what Uncle Sam is doing on the Canal Zone, the great changes the canal will bring, making New York eight thousand miles nearer Gyaquil, and four thousand miles nearer Valparaiso than at present. Speaks of Y. M. C. A. work, sanitation, the Protestant churches.

(2) *Columbia*, says she has a right to be a bit uppish since her capital, Bogota is two miles up in the air. She shows why it is impossible for her to defend her coast quickly on account of impenetrable swamps and jungles through which one must reach the healthful and delightful uplands in which her capital is situated. Tries to make us understand how vast her country is, how rich in undeveloped resources, her gold mines, her rivers, her delicious climate of the high plateaux; boasts that from her territory Balboa first descried the vast Pacific Ocean and claimed it for the King of Spain. Let her speak of the superstition and ignorance of her people and of the apostolic benediction of a life like Adam Irwin's in Baranquilla.

(3) *Ecuador*, proudly calls her country, "The Little Mother of the Pope." She is not disturbed by this new-fangled Protestant agitation; one-fourth of all her 116,000 sq. mi. belongs to Holy Church; one church building is found for every one-hundred fifty of the population; ten per cent of all her people are either priests, monks, or nuns; in each year two-hundred seventy days are set apart for fast or Saints' days; in her country the priests still have influence in the government, thank God, and rule as if the Holy Father were King; a crucifix stands in the audience chamber of the President, no wicked Protestant books may be imported. But alas these good days are passing. A new Constitution was granted in 1897 which allowed heretical sects freedom of worship—an amazing error! Did not our Holy Father Pope Pius IX in his encyclical letter of Dec. 8, 1864 officially condemn and denounce such errors. Did he not teach that "liberty of conscience and worship as the right of every man is an erroneous opinion

very hurtful to the safety of the Catholic Church and of souls," is in fact "delirium"? Did not he further assert that liberty of speech and of opinion is "the liberty of perdition"? How clearly he proved that it is a "false and pernicious doctrine" that public schools should be free and non-sectarian; and how firmly he maintained the "necessity in the present day that the Catholic religion shall be held as the only religion of the State to the exclusion of all other modes of worship." "What," asks the young lady from Equador, "higher authority can one want to prove that the old ways in Equador were best?" But, alas! Modernism is insidiously creeping in even to beloved Equador. Methodist colporteurs are allowed to sell that immoral and dangerous book, the Bible. Worst of all in 1899 the government actually had the audacity to engage a Methodist minister, Thos. B. Wood, to organize a system of normal schools like those of the United States, and to employ foreign Protestant teachers. Alas! the good old days are going fast. Commerce will come next, street cars, telephones, electric lights, railways, newspapers, all the agencies of Satan whereby he snares souls. An American drummer actually boasted to me that a single second-class city in New England (wherever that may be, I thought he was talking about the United States) produced more wealth annually than all our magnificent country. What of it? Then he hinted that 75 per cent. of the births in Equador are illegitimate. I told him that was only because it cost so much to be married that most of our poor people could not afford it. And he said that was a pretty sort of religion, where the sacraments of the church were sold."

(4) *Bolivia* calls attention to the vast size of this Switzerland of South America, waxes eloquent in describing its scenic marvels, the quaint costumes in La Paz, Lake Titicaca, the Inca ruins, the inexhaustible mines, the vast high plateaus, the lofty mountain peaks. She tells the story of the great patriot Simon Bolivar from whom her country is named. She conducts us into her country by the mountain pass 15,000 feet above the sea. Let her exult in the policy of her government; in contrast with the last speaker let her be a pronounced liberal, hostile to the priesthood who have long kept her country so backward that England in 1879,

declined longer to accredit a minister to Bolivia as to a civilized country. She rejoices that the government has put \$30,000 yearly into the hands of an American missionary, Mr. Harrington, to organize the public schools in Oruro. She says liberty of religion was proclaimed in 1906; Americans are pouring into the country; Protestant missionaries are helping cure the curse of superstition. Without a national debt, with money in the treasury, a splendid climate, unsurpassed scenery, and unwasted mineral and agricultural resources, Bolivia looks forward to a great future. She pleads for teachers, all the best families want American teaching for their boys.

(5) The *Peruvian* lady is proudest of all. Her country was the seat of the Spanish government of the colonies, and centuries before that the seat of the wonderful primitive civilization of the Incas. To-day three million pure blood Incas live in her mountain valleys, and the great bulk of her common people have some Indian blood in their veins. Let her exult in the wonderful monuments of Inca civilization, show that its weakness lay in its paternal despotism, whereby no initiative was developed in the common people. Next speak of the frightful cruelties of the Spanish conquest, and the decimation of the population (reduced from 20,000,000 to 8,000,000 in fifty years and to 1,500,000 in two hundred). Then touch on the heroic struggle to be free from Spain, of the great general San Martin, of the wars with Chili and the Civil War in 1895. Then of New Peru, her marvellous recovery and present prosperity and the secrets of her strength; vast resources, healthful climate, industrious and vigorous people, intense patriotism. Think of the irrigation works, railways, schools for professional training, of the eager desire of the government to secure expert advice. She glories in Mr. Root's visit and the friendship of the United States, recalls an act of justice on the part of our government ("*Continent of Opportunity*"—page 91.) Protestant work is now permitted in her country and she realizes that it is necessary to correct the bigotry of the priests and superstition of the people engendered by centuries of isolation and ignorance. Speaks of the Bible distribution effected by Penzotti, and of his connection with the martyred Mongiardino. See *South Amer-*

ica," Neely (pp. 216-218). She tells of Dr. Guinness' plans for securing great tracts for industrial education of the primitive Inca Indians. Here is the opportunity to present the needs and the wrongs of the Indian. Miss Guinness, in her book on Peru, gives ample material.

Let her speak also of the historic sites connected with missions; of the prison where for eight months in 1888 a colporteur was immured before the legal right of Protestants to hold gospel meetings was established; of the house in Cuzco, where in 1894 the first two missionaries to that city fled before mob violence; of the little English church in Callao, where the first Protestant marriage service was performed, declared to be no legal marriage by the government, from which incident came the successful fight for civil marriage in Peru; of the custom-house, where a freight of Bibles was held up for one and one-half years, and then passed as legal merchandise with a recommendation to all officials to place no obstacles in the way of the colporteurs.

Let Peru's representative speak of the special need of women missionaries. It is the women of Peru who are most closely bound under the spell of the confessional, so that work among women is most needed; further, women teachers meet less opposition from the authorities and people than do ministers. Though public preaching is under ban of law, Protestant women gather children into their schools from the first families, with full approval of authorities. In Callao where preachers suffered mob violence, Miss Wood founded a system of evangelical schools. In Lima, where a preacher was stopped in middle of sermon and marched off to prison, for years an evangelical school has attracted high-class girls, and received praise from the government. A great responsibility laid on American women by these facts.

(6) *Chile's* representative may emphasize missionary work more fully than any of the others, as Protestant work is farther developed in Chile than in other west coast states. The shape of her country like a strip 125 miles wide extending from Maine to Panama, its situation largely in the temperate zone, its lack of gold and silver, its farms and forests, its nitrate beds she describes; then the leading part Chile took in the war of liberation, the infu-

sion of Anglo-Saxon blood among her leading families, and the part played in the remote past by the Inca civilization; then of the terrible earthquakes of recent years and the way Chile is recovering from the losses sustained. She shows how in Chile there are only about 50,000 pure blood Indians in contrast to Peru where the Indians number three millions. The bulk of the population is descended from both Spanish and Indian, a brave, hardy, warlike race, the "Spartans of South America."

In Chile the Presbyterians have fifteen missionaries and the Methodists forty, and both are putting great emphasis on schools. She describes the Instituto Inglese (English Institute) in Santiago, the Methodist's girls seminary at Santiago, and shows why each is important, training leaders, affecting the home life.

"The Instituto Ingles at Santiago takes students practically through the sophomore year of American colleges. It is always crowded, with a long waiting list. I never saw a brighter or more attractive company of boys. Their school magazine, 'The Southern Cross,' would do credit to any North American school of the same grade. It is distinctly understood that this is a Protestant school; the Bible is read and studied, and attendance at prayers is required, but most of the students come from Roman Catholic homes. This institution will do for these West Coast countries what Roberts College is doing for Turkey and the Balkan States."

Bishop Warren, writing of the work of the M. E. Church in this most interesting field, says: "Already has missionary work accomplished much. The establishment of schools on the western coast was a stroke of genius on the part of Bishop Taylor. There are eight schools in Callao, leading up to a high school that has a five years' course. It graduated its first class in 1897. These schools have always been openly and professedly Christian. The Bible and catechism are as definitely taught as ordinary studies. Nearly every pupil professes to have been converted. They are organized into bands for the development of Christian life and work. There is a college for both sexes at Iquique. A woman's college stands at the head of educational work at Santiago, the capital of Chile. A girls' school and a boys' school are doing excellent work at Concepcion. Smaller schools are established at Temuco and else-

where. These schools are the educational hope of the west coast. They have a property valued at \$200,000.

"Bible work opens more doors, but school work, more hearts than does any other form of missionary activity."

Let the mission of the Church of England among the brave Araucanian Indians be not overlooked. These men were never conquered by the Spaniards; have been neglected through the centuries but are now turning to the gospel. Edmond R. Smith has a book "The Araucanians" in which the customs of this interesting people are described.

If the program is carefully planned it will be possible for each of these speakers to emphasize a different phase of the situation as it exists in Western South Africa. In closing, a summary of the Protestant accomplishments to date can be made. The organized work is subsequent to the epochal year 1870 in which Protestant Germany defeated Catholic France thus bringing about the withdrawal of the French troops from Rome, and the consequent overthrow of the temporal sovereignty of the Pope, the Unification of Italy, Republican France, the throwing open to Protestant effort of the Roman Catholic countries of the world. Since that time what has been effected in South America, West. Establishment of Protestant missionaries in every country, gathering of native converts into churches, building up of an educational plant, assembling of thousands of pupils, winning of civil rights, beginnings of a Protestant press and literature, circulation of the Scriptures. "Here is your opportunity, embrace it!"

FURTHER REFERENCES.

The "National Geographical Magazine" has a number of superbly illustrated articles dealing with the West Coast. Along the Old Inca Highway, April, 1908; Wonderful Sights in the Andean Highlands, Sept., 1908; Cuzco, America's Ancient Mecca, Oct., 1908; Kaleidoscopic La Paz, Feb., 1909; Beautiful Ecuador, Feb., 1907; Bolivia, a Country Without a Debt, Sept., 1907.

If the pictures from these articles were cut out and mounted they would make a fine collection for a portfolio to pass from

hand to hand, or to hang on a pretty, dark background on the bulletin board to advertise the meeting.

In Robert Speer's "Missions and Modern History," there are two magnificent chapters: Vol. I., The Emancipation of Latin America; Vol. II, The Going of the Spanish. I quote:

"The sixteenth century beheld the colonial empire of Spain spread over nearly a third of the world. The nineteenth century saw all this swept away and the nation shut back in the small peninsula from which four hundred years before it had began to expand. Races come and go like men. On the threshold of the twentieth century, the Slav slowly fills up the horizon where the sun appears, and in the west the Spaniard falls away * * * Surely there should be questionings of heart in the great church which has dominated the Spanish race and the Spanish government * * * It is the only land where the Roman Catholic church has worked its will and developed its results absolutely without hindrance."

Chapter VI

EAST COAST LANDS.

MAPS AND CHARTS.

1. *Map* which accompanies text book with tiny banners to indicate principal mission stations.
2. *Area Chart*.
Venezuela 364,000 sq. mi.=Cal., Ariz., Col. or the South Atlantic States plus Oregon.
Brazil, 3,292,991 sq. mi.=United States.
Paraguay, 98,000 sq. mi.=England, Scotland, Wales, plus 10,000 sq. mi.
Uruguay, 72,000 sq. mi.=New England plus Delaware plus 10,000 sq. mi.
Argentina, 1,135,000 sq. mi.=U. S. A. east of Mississippi or 25 Pennsylvanias.
3. *Density Chart*.
Brazil=U. S. A. in area, has 20 millions, one-quarter our average density.
If Brazil=density of Belgium (589) could contain population of world.
Density may be indicated by pins on inch square, 25 for U. S. A., 8 for Brazil, 6 for Argentina.
4. *Brazil*=One-half South America in area and in population. Represent South America by ten inch squares, half of it Brazil. Population figures equal in the two halves (20,000,000).

5. *Contrast between United States of North America and United States of Brazil.*
 1. Area the same.
 2. Resources—both boundless, rivers, plains, mines, forests, minerals.
 3. Population, 90 millions U. S. A. to 20 millions Brazil.
 4. Education—Illiteracy 10 per cent. U. S. A. to 70 per cent. Brazil.
6. *Reasons for Contrast* (given by leading Brazilian journal.)

Heritage of N. America.	Heritage of S. America.
Liberty of conscience.	Corruption.
Political freedom.	Priestly tyranny.
Popular education.	Illiteracy.
Pure family life.	Illegitimacy.
Morality.	Defective morality.
Women elevated and respected.	Superstition.
	Bigotry.
Deep-rooted religious sense.	External forms of religion.
	Revolutions.
Individual responsibility.	
Happiness.	
Prosperity.	

Distinguished leaders of Argentina recently declared publicly that the superiority of the United States was due to the influence of the open Bible, an influence denied to South America.

TREATMENT OF CHAPTER.

In studying the East Coast it will be wise to confine our attention to the two leading states, Brazil and Argentina. In Brazil we have the latest republic to be formed in South America. Here is an opportunity to study some of the evils of a mediaeval government and religion, as they are shown in the results of three hundred years unhindered discipline. The evils of Brazil may be summed up under the following heads:

(1) *Illiteracy.* No attempt was made by church or state formerly to educate the poor people. Eighty-four per cent. were absolutely illiterate when the Republic was proclaimed. This has

since been reduced by the government to 70 per cent.

(2) *Superstition*. So gross as to be unbelievable. Under the empire there was an idol in the city of Bahia called General St. Anthony. This was regularly commissioned and paid a general's salary by the government. (N. B. The priest had to collect its salary for it!) Twelve miles out of Pernambuco a lawyer in the city owned a large farm. He got a human skeleton, which he told the people was St. Severino. He stuffed the skeleton, covered it with leather, and placed it in the church to be worshiped. So notable were the miracles worked, and so large the offerings that Signor Alho lived handsomely on the proceeds without the trouble of working his farm. See also, "*Continent of Opportunity*," pp. 314-315; "*South America*," p. 154.

(3) *Inquisition*. Making people secretive and deceitful. Develops the terrible abuses of the Inquisition.

(4) *Priestly immorality*. See text book p. 240 for declaration of Pope Leo in 1897, also Neely's "*South America*," pp. 136-137-230; "*Continent of Opportunity*," p. 317. (All these are quoted from Roman Catholic sources.)

Agassiz said of them after three years' observation: "Their ignorance is patent; their character most corrupt, their influence deep-seated and powerful."

(5) *Social Immorality*. "Official statistics show that in 1890, 2,603,489 persons living in Brazil were born out of wedlock, one-sixth the entire population. Catholic hospitals have an opening in wall next to street with wheel arrangement so that bell could be rung, baby deposited and received without the one leaving the baby being seen. Hundreds of such babies left yearly at such hospitals." (Quoted in part from H. C. Tucker in Historical Sketch of Presbyterian Missions.) This immorality comes in part because of evil lives of the priests, in part because of exorbitant fees charged for marriages.

(6) *Bad land laws*. Tending to monopolize land in hands of old families.

SIGNS OF PROGRESS.

(1) Remarkable modernizing of Rio de Janeiro. See "*Continent of Opportunity*," pp. 241-247.

- (2) Establishment of government schools.
- (3) Influx of immigrants.
- (4) More liberal laws.
- (5) Growth of Protestant community.
- (6) Establishment of American schools.

After contrasting Brazil with the United States in respect to her pioneers, their ideas and the consequent institutions, and after showing the new life and spirit apparent in Brazil, turn to mission work. Here briefly narrate the ill-fated Huguenot settlement and note the probable difference to Brazil had that or the Dutch attempt succeeded. Note the many denominations at work, their success; but dwell particularly on

1. *Educational institutions* like Mackenzie College. Here are 700 students of most influential classes, fine buildings, complete system, virtually self-supporting aside from salaries of missionaries, only limitation the size of the plant.

2. *Colporteur Work*. Give as an illustration the story of the converted brigand told in the leaflet "*The Beginnings of the Gospel at Conhotino,*" Brazil.

This wonderful little story may be procured from the Missionary Board of the Presbyterian Church South, Nashville, Tenn., for 2 cents.

Brazil has a great mixture of races. Not only are there the Portugese, the Indians and all shades of mestizzo (half blood) people, but owing to the importation of African slaves there are mixtures of this race with both the others and with the half-bloods. The result has been a motley of races, with only a small number of Brazilians who are of purely European origin. Inter-marriage with the Indian is no bar to social or political preferment. Toward the negro there is no such race antagonism as is shown in our country. For the Brazilian point of view on the race question see "Outlook" of some months back.

The indirect influence on the Roman Church exerted by the planting of Christian missions is brought out in an Episcopal pamphlet, "The Church's Message and Mission in Brazil," Dr. Morris. (Leaflet to be obtained by sending stamp to corresponding secretary, 281 Fourth Ave., New York, asking for leaflet num-

ber 1401). In this he shows that the establishment of an Episcopal Church in Rio Grande in 1891, found there only two Romish priests to 20,000 population, with only a handful of people at Easter communion. Now the Protestants have a beautiful church, large congregation, flourishing schools and the Romanists are roused to have twenty priests, and two large schools, actively engaged in teaching the children of the common people. Thus Protestantism induces a better brand of Romanism.

METHOD OF PRESENTATION.

Let some citizens of Mars, about to emigrate to this world be talking over the relative advantages of Brazil, Argentina and the United States. The party might be a father, a mother, two grown sons, a daughter, and a boy of twelve. They are seated about a table strewn with reference books, a large map hangs on the wall, a blackboard may be used to write down points as they are made. First the physical resources are brought out conversationally; the vast area, the need of capital, the opportunity for investment, the sparse population, in South America as contrasted with U. S. A.; all say impulsively "evidently this is the place." They study immigration charts and see how the tide sets that way. Then they question about education, family life, the church, find how the United States, by her schools and missions, is back of much progress, and decide, well how do they decide? There is really a pretty question there. This meeting might be advertised as "Brazil and the United States as seen from Mars."

If preferred, a dignified, spirited debate might be had on the question: "Resolved that Brazil or Argentina offer a better field for immigration to-day than does the United States." In this case the speaker for the affirmative brings out in glowing terms the remarkable progress, the undeveloped resources of these countries. The second speaker allows all this but brings out the drawbacks and evils to be reckoned with.

Turning to Argentina we find the Yankeedom of South America. Here is a crude, vigorous, boundless country attracting immigration as no other land save our own can do. In 1907 there entered 329,000 immigrants. The sources of this immigration are similar to our own. Italians are in the lead, eighty thousand in

1907 were Spanish, there are Jews from Russia and Poland, Germans, Hungarians, Macedonians and Greeks. Note the distinction belonging to Buenos Ayres given in the text book, p. 301; this would make a good chart. Trace the history of Argentina, and how Spain's exceedingly unjust policy made her the hottest center of revolution. See "Continent of Opportunity, pages 192-193. Note the democracy of Argentina as an element of its strength to-day; make a chart showing the area of Argentina equal to all the United States east of the Mississippi or to twelve times Great Britain or five times as large as France.

Concentrate on the story of Allen Gardiner. Sketches of his life can be found in many biographical collections of missionary stories. An admirable leaflet will be found in our list. Here is a life that apparently failed in every undertaking; failed in its final endeavor; yet by the heroism and unfaltering faith exhibited has become one of the inspiring forces in thousands of lives; that starving band in bleak Patagonia, have kindled heroism wherever their story has been known. The fact should not be overlooked that later the object for which they died has been realized. The benighted natives have been Christianized. When Charles Darwin touched Patagonia on his first voyage he was inclined to think the degraded natives might be the missing link, and expressed his idea of the hopelessness of trying to Christianize or civilize them. When later he saw the neat villages and schools and heard the school children read he was amazed. Being a very great man, and therefore, not afraid to be inconsistent he promptly modified his theory to fit the facts and said: "The work of the missionary is the enchanter's wand," and contributed £5 annually to the mission so long as he lived.

The study of the book may properly close with an appeal for South America; a survey of the whole problem. The chapters in Clark, Neely, and Brown, dealing with these topics will furnish abundant material with which to let the leader close by driving home the facts presented with great power.

The picture of the Christ of the Andes makes its own appeal. Have its story told, pointing out that when Argentina and Chile were to decide which way to face the majestic figure they dared

not face it East nor West because of natural jealousy so they set it to face the North and the United States.

"I know a land that is sunk in shame,
And of hearts that faint and tire;
I know of a name, a name, a name,
That would set that land on fire.
Its sound is a brand, its letters flame;
I know a name, a name, a name,
That would set that land on fire."

MOTTOES AND QUOTATIONS.

"South America is today preeminently the continent of opportunity." Clark.

"The moral and religious condition of this people (Brazil) is unspeakable, almost remediless. I see but a single ray of hope and as a Catholic priest I am ashamed to say where I see it." Julio Mario.

"It is sad to see my people so miserable when they might be so happy. Their ills, physical and moral, spring from a common source, lack of religion." Influential Brazilian.

"The Protestant churches will not absorb the Catholic church. They will in a measure purify it." Robert Speer.

"Crosses there are in abundance, but when shall the doctrine of the cross be held up." Henry Martyn.

"The future center of the civilization of the world will be in the Amazon valley." Agassiz.

"A future for South America immense as her mountains and her seas, brilliant as her skies and her resplendent stars."

"Dogma has not succeeded dogma, but only ceremony to ceremony." Humboldt.

"Paganism was *baptized*, christianity was *paganized*."

STUDY CLASS OUTLINES.

Acknowledgment is made to all those who allowed the use of outlines for study-class, or program. In one or two cases names were not signed and it is impossible to give credit to the authors.

CHAPTER II.

THE GOSPEL IN FRANCE.

Aim of chapter. To understand the French nation, its attitude toward religion, and its need.

Assignments (General). During the centuries of France's formation what was the condition of the church? Of the Nobles? Of the common people? What was the tendency of the monarchy (contrast with England)? What is the present attitude of the French toward religion? What are some of the special reasons for trying to reach them *now* with the Gospel?

Assignments (Special)

1. John Calvin.
2. Causes of Separation of Church and State. "Church and State in France, 1300-1907." Galton.
3. McCall Mission.

Opening prayer.

Map talk showing social make-up of French nation and its political evolution. (By questions as far as possible.) During the centuries of formation what was the condition of the church? Of the Nobles? Of the common people? What was the tendency of the monarchy (contrast with England)?

Reformation necessary—its beginnings. The Albigenses. Poor Men of Lyons. Rise of the Huguenots. John Calvin. History of Huguenots from 1515-1685.

Absolutism prepared the way for revolution. Political conditions from then until now. Religious conditions. Why has it been so hard to establish a stable government in France?

Separation of church and state in 1907. Give the causes of separation. What is the present attitude of the French toward religion? What are some of the special reasons for trying to help them *now*?

Societies working in France. Emphasize the importance of helping the old French Protestant church. Tell of McCall Mission.

Bible reading. Gal. 5:1-6, 13-25. Taken from Paul's letter to the *Gauls* of his day, and applicable to those of the present day.

Closing prayers.

Helpful books. *The Growth of the French Nation.* Adams. *Church and State in France, 1300-1907.* Galton. *The Rise of the Huguenots.* Baird.

CHAPTER III.

Scripture. Romans XV 24-29; 1 Timothy II 1-6.

Prayer. (leader).

History.

1. What Paul would have found in Spain.

2. The Visigoths—Their contribution.

3. The Saracens—Their contribution.

4. Independent kingdoms.

5. Marriage of Ferdinand & Isabella—*Portugal's* great century.

Results of union. Contact with *Austria*.

6. Period of Spanish decline. Causes. Views of a modern Spaniard on "Causes of Spanish Decline." July. "Rev. of Rev." p. 104.

Question. If you were to remove to Spain to-day, which of your present privileges would you miss most? (Assigned). What would you gain?

Question. If you felt called to Spain as a missionary, which kind of mission work would you care to engage in? Reasons for answer. (Assigned, in slightly different form).

Present mission work in Spain. Opportunity for members of several denominations to tell what their Boards are doing for Spain. Facts gathered together by leader.

Mrs. Gulick's Work for Spain.

Arsenia's story (impersonation).

Personal reminiscences of Mrs. Gulick.

Review.

Similarity of needs and of opportunities in countries studied.

Question (assigned) (1) From standpoint of American immigration problem toward which country studied is our responsibility greatest?

(2) How does a knowledge of conditions in the countries studied aid in the study of Latin America?

Discussion.

Assignment of Chapter 4.
Prayer by members of the class.

CHAPTER IV.

(Mrs. Abraham Culler of Winona.)

OUTLINE.

- I. The three-fold subject.
 1. Mexico most important.
 2. Central America.
 3. West Indies.
- II. The aim.
 1. To give a good working knowledge of the making of these countries.
 2. To show present day conditions, politically and socially.
 3. To make us familiar with some of the Mexican patriots.
 4. To show the remarkable growth of Christian missions and their effect on the people.
- III. Points of Interest.
 1. The difference between Latin America and Anglo-Saxon America. A comparison.
 2. The Aztecs and Cortez.
 3. Juarez and Hidalgo and what they accomplished.
 4. Maximillian in Mexico. Prof. Sparks in the Chautauquan for May, '02.

BOOKS.

List at end of the chapter.

Stoddard—Mexico.
An American Girl in Mexico—McGary.
Idler's Note Book in Mexico.
Descriptive Geography from Original Sources—Herbertson.
Life of William Butler—By his Daughter.

MAGAZINE ARTICLES.

Era, Jan. '04—Courtship and Marriage in Mexico.
Chautauquan, May, '02—Maximillian in Mexico—Prof Sparks, U. of C
Outlook, July 4, '08—Spectator in Mexico.
Outlook, Aug. 22, '08—Honesty and Courtship in Mexico.
Outlook, Dec. 12, '08—A Review of the Life of Pres. Diaz.
Independent, Jan. 23, '08—Central America Peace Conference.
Uncle Sam's Magazine, June, '09—Treatment of Americans in Central America.

Literary Digest, June 12, '09—Review of above article.

Current Literature, Aug., '08—Pres. Diaz and the Revolution of 1908.

World To-day, June, '08—The Mexican Bull Fight.

Outing, April, '09—Beyond the Mexican Sierras.

World's Work, Feb., '09—The American Invasion of Mexico—(Commercially).

Review of Reviews, Mar., '09—Article on the Yoqui, the last of the Aztecs.

Pacific Monthly, Feb., '09—Article on the Yoqui, the last of the Aztecs.

Baptist Home Mission Monthly, April, '08—Cuban number.

Baptist Home Mission Monthly, Feb., '08—Redemption of Father Pimentel.

Missionary Review, March, '9—Mexico: the Land, the People and the Church.

CHAPTER V.

SOUTH AMERICA.

A. *Scripture Lesson*—Rom. 1:18-25, 14-17.

B. *Aim*—To realize magnitude of our responsibility in South America.

C. *Assignment*.

General Questions.

1. Give reasons why South America has degenerated in mental and moral progress.

2. Why should South America appeal to U. S. more than does any other country?

3. Is it worth while to evangelize a nominally Christian land? Why?

Special Questions.

Debate: Resolved that South America had better opportunity for development in 1492 than North America.

Papers—

a. The Life of the Araucanian Indians.

b. The Incan Civilization plus Jesus Christ.

3. What has been done?

a. Pioneering.

b. Education: importance.

4. Special calls from

a. Chili: Araucanian Indian.

b. Bolivia: Martyrs.

c. Peru and Ecuador: Incaism.

d. Colombia: Aruhaca Indian.

e. Panama: American population.

5. Is it all worth while?

Summary—

LESSON.

I. *Material South America.*

Compare with North America past and present.
South America's possibilities in assimilation of immigrants.

II. *Historical South America.*

Compare with North America past and present.

III. *Social South America.*

Compare with North America past and present.

IV. *Debate.*

Resolved that South America offers better chance to immigrants to-day than North America.

V. *Taking hold in South America.*

1. Why evangelize a nominally Christian land?
 - a. Romanism.
 - (1) Tenet.
 - (2) Fruitage.
2. Why should South America appeal to United States more than does any other country?

CHAPTER V.

LAND OF THE INCAS.

(Notes of talk given at Winona by Mrs. King.)

Suggestions. Organize as a *pen-picture meeting* or a *camp-fire*.

If a pen-picture is decided upon, illustrations cut from the magazines could be mounted and passed from hand to hand as the descriptions are given. If a camp-fire is the figure of speech chosen, the ladies could gather about an open fire-place in the church parlors or a private house, sitting quite informally. Let a cheerful fire be burning and as each story is told let a fagot be cast on the fire.

The following topics are suggested: Peruvian legends, Children of the Sun, at Intis shrine, the conquest, life in the roof of Peru, "Please go shares." Inca melody, (a song found in Geraldine Guinness', "*Peru*") where child life has no blessing, the Indian wrongs, beyond the mists, the sweating image, the Keswick of Peru, the Land of the Christless cross. Let each story be very simply and briefly told,, music started informally, a verse at a time as seems appropriate without announcement. All the material for this program is found in the book on Peru by Miss Guinness.

Good names for titles were suggested as follows: *Our Sister Continent*. *The Youngest Continent*, *The Land of Contrasts*, *The Land of Possibilities*.

Another type of meeting on South America would be a newspaper called "The Budget." This could have as its table of contents: Editorials

on Current Topics, Our Soul Saving Stations in South America. Want ads. might include, Wanted, Y. M. C. A. in Peru. Found, by an old woman, happiness, peace and joy in a Saviour. Lost, not a cross but a Christ.

SUGGESTIONS FOR MISSIONARY MEETINGS MADE AT BOULDER, COLO.

"THE GOSPEL IN LATIN LANDS."

Five Outlines on Chapter I.

CHAPTER I.

No. 1.

Opening Hymn—"Joy to the World, the Lord is Come." (1st, 2nd and 4th stanzas.)

Scripture Reading, John 1:1-18. Prayer.

Hymn—"In the Cross of Christ I Glory" (1st 4 stanzas.)

First Topic: The Beginning of Christian Faith in Italy. Its Wonderful Vitality.

Our Debt to Italy. Time, 12 minutes.

Second Topic: The Roman Catholic Church in Italy. Time, 15 minutes.

Musical Number, Hymn or Solo—Current Topics. Time, 30 minutes.

Business—Prayer or Mizpah Benediction.

No. 2.

Opening Hymn—"To Us a Child of Hope Is Born." (1st 3 stanzas.,

Scripture Reading: Psalm 46. Prayer or Group of Prayers.

First Topic: The Founding and Growth of Monasteries in Italy. Time 15 minutes.

Second Topic: Why send Missionaries to Italy? Time, 5 minutes.

Musical Number, Hymn or Solo. Current Topics. Business. Prayer.

No. 3.

Opening Hymn. "Eternal Source of Light Divine."

Scripture Reading. John 14:1-21. Prayer or group of Prayers.

First Topic: Story of the Waldenses. Time 15 minutes.

Second Topic: Little Italy. Time, 3 minutes.

Third Topic: Work of Methodist Church. Time, 3 minutes.

Fourth Topic: Southern Baptist. Time, 3 minutes. Musical number.

Fifth Topic: Influence of Savonarola. Time, 15 minutes.

Current Topics. Business. Prayer or Mizpah Benediction.

No. 4.

Opening Hymn, "Joy to the World, the Lord is Come." (1, 2, 3 ver.)

Scripture Reading, John 1:1-18. Prayer.

Hymn. "In the Cross of Christ I Glory," (1st 4 stanzas.)

First Topic: The beginnings of Christian faith in Italy—Its wonderful vitality.

Our debt to Italy. Time, 12 minutes.

Second Topic: The Roman Catholic Church in Italy. Time 15 minutes.
Solo.

Third Topic: Founding and Growth of Monasteries in Italy. Time, 10 minutes.

Current Topics. Business.

No. 5.

Opening Hymn. "To Us a Child of Hope is Born.")1st 5 stanzas).

Scripture Reading. Psalm 46. Prayer.

First Topic: Why send Missionaries to Italy? Time, 15 minutes.

Second Topics: Story of the Waldenses. Time, 15 minutes.

Third Topic: Little Italy. Time, 3 minutes.

Fourth Topic: Work of Methodist Church. Time, 5 minutes. Musical number, Solo.

Fifth Topic: Southern Baptist. Time, 3 minutes. Influence of Savonarola. Time, 15 minutes.

Current Topics: Business. Verse of Hymn or Mizpah Benediction.

By Mrs. A. E. Chase, Boulder.

CHAPTER II.—PROGRAMS.

No. I. Is so long and so full a chapter, and one in which the history is more or less familiar, that this history need be touched upon only as it relates to the development of Christianity.

1. A paper or talk on Rome's influence upon France. This could be developed under these three heads, or they could be developed separately if it seemed wise for a number to take part: 1. Conquest of Gaul and early work of Church. 2. The influence of Christian women, St. Genevieve,—Clotilde. 3. Reasons for power acquired by Church up to the 16th Century. II. Reasons for the Reformation—John Calvin's 400th anniversary. His influence in the light of these centuries. III. The persecution of, 1. The Abigenses. 2. The Huguenots. a. The effect of the Revocation of the Edict of Nantes. IV. What brought about the Separation of Church and State in 1907? Effect? V. Put upon the board or on a large sheet of paper that can be displayed, The Protestant Work in France, speaking briefly of each, bringing out particularly the needs of this work. Giving most time to McCall Mission and its wonderful Work.

No. 2. 1. Rome's (meaning Church of Rome) influence upon France. 1. Where and how she helped. 2. Where and how she hindered. These developed in two good spirited talks, covering the chapter and outside related to references from p. 71, p. 93. II. Protestant work in France. Ten women, each representing one of societies or churches, and each telling briefly of work and needs.

No. II.

I. Debate: Did Rome do more to help or to hinder the development of France and her people?

II. Paper on John Calvin and his influence.

III. Protestant work in France. 1. Its need. 2. Effect of Decree of Separation of Church and State. 3. Can we help.

Submitted by (Mrs. E. H.) Katharine V. Silverthorn, Denver.

CHAPTER III.

The Geography of Spain should be made the first topic by one who, after studying the chapter, will reproduce the map given on a large scale for use in the meeting. She need insert only the large cities and such places as are mentioned, but should make clear mountains (another reference map will be necessary here) rivers and natural features. As the leaders mention the places, she should be ready instantly to point them out. The history should be assigned to some one who will give it from memory as clearly and concisely as it is given in the book. The inquisition might be made a special topic. A special topic on pictures of Catholic influence in Spain might be given—Coloradoans are more or less familiar with the good done by Catholic Missionaries from Spain in early Californian days. Also with the vile practices of the "penitentes" in New Mexico. These might reflect "Old Spain." This would make a full hour, and the work of women in Spain would make another interesting meeting by itself. If possible to obtain Miss Anna F. Webb's full account of Mrs. Gulick's work it would make the meeting interesting by a review.

Austria and Portugal could be studied with maps and by all means on a separate day from the ones when Spain is studied. The Congregational Mission Board has stereopticon plates on their missions in Spain and Austria which they send free of charge if express is paid to and from Chicago.

(Submitted by Mrs. Arthur E. Hall, Pueblo.)

CHAPTER IV.

An Evening Meeting. A Glance at the West Indies. The Call from Central America. The Races of Mexico before the Spanish Invasion. Contrast between the two Republics of North America. Short sketch of President Diaz. The City of Mexico (Lantern slides). Time, half an hour. Two ladies in costume, singing a missionary hymn in Spanish, with castanets. All very brief except "The City of Mexico."

(Submitted by Mrs. L. W. Noble, Colorado Springs.)

CHAPTER V.

Since this Chapter covers the half of a great continent, only a very hurried glimpse can be taken of a few of the many subjects of interest

We suggest the appointment of three women to have charge of the program—a Geographer, an Historian and a Missionary. An important feature is a good map of South America hung where all can see it. 1. Ten minutes—A review of the geography of the six countries, their physical features, peoples, languages and products, with skillful use of the map by the Geographer. 2. For Five Minutes—General survey of the religious conditions of the six countries by the Missionary. 3. Fifteen Minutes—Rapid sketch of the history of the six countries by the Historian. 4. Five or ten minutes each—Representative of each country, carrying flag of country, telling of mission work done, denominations, work of schools established and prospects for the future. 5. Five minutes—Emphasis on important things by the Missionary. Note: If it is impossible to buy the six flags by the Representatives, they could be easily copied from the colored plates found in any large dictionary or encyclopaedia, using colored crayons or paints as most convenient.

(Submitted by Mrs. Edwin Seldon, Denver.)

CHAPTER VI.

Topic: "The Gospel in South America. The East Coast." Text Book: "The Gospel in Latin Lands." Chapter IV. Map Talk. Three minutes. Names and Stations of our Missionaries. Three minutes. Comparison of Coasts. What I have read and heard of (three minutes each) Brazil, Venezuela, The Guianas, Uruguay, Paraguay, Argentina. Music, Quiz, by the Committee. Social half hour. Always use maps with Text Books topics in auxiliary meetings. A Membership Contest will bring good results. A Quiz Committee of 2 persons to act for six months or a year, to report at following meeting names of those giving most correct answers on the theme presented. The names of such persons to be kept until the close of the year, when the person answering the most questions correctly will receive a book or picture of her own choice not to exceed \$1.50. This will stimulate interest, observation and study.

(Submitted by Mrs. D. B. Wilson, Denver.)

PROGRAM MAKING.

Below are the notes taken of a most helpful talk given by Mrs. F. M. Clark, the author of our text-book, on the art of program making as it must be developed by those societies that have little besides the text-book from which to draw material.

THE TOOLS THAT MIGHT BE USED.

Your own missionary magazines, maps, pictures, leaflets, *The Geographical Magazine*, *Everyland*, newspapers and magazines, post cards, Perry pictures, poems.

Some of us might easily send to our own friends in smaller churches an occasional leaflet or picture or program, or at least a price list of supplies published by our own board. Sometimes have a union meeting of two or three neighboring towns, and sometimes visit their meeting.

Have three meetings on South America if you can. Appoint beforehand twelve ladies to study South America, giving to each lady one country and ask her to be on the watch for news from that country in papers and magazines. Each one to be ready to tell something of the history of our country, its need and how that need is being met.

PROGRAM.

1. Brief devotional exercises—a verse of scripture, a word of prayer.
2. Why should *we* take an interest in South America? A ten minutes quiz, asking each in answering this question to give one fact about South America that has interested her. Find these facts in text-book, pp. 226-244.
3. Why send missionaries to South America? Find in text-book five reasons.
4. What has Romanism done for South America? See p. 270.
5. Early South American heroes. What one in text-book interests you most?
6. South American missionaries. Make a list of those mentioned. If three meetings can be held on S. A. introduce these at first meeting and tell about them later.
7. Stories of the countries. Ask each to illustrate her topic in some way by pictures or charts or maps—home made and simple, a large sheet of brown paper with different colored stars pasted on for different denominations at work there. Let her tell of prominent men who have done something for her country politically or religiously and some items from papers and magazines. Show pictures if she has collected any, perhaps Perry's, possibly curios. Perhaps a chart showing comparative sizes of Catholic and Protestant and the unchurched, by 3 pictures of churches. If you can't draw them, cut them out of a paper or magazine.
8. Our own Special Correspondent in Latin America. Current events or latest news from Mexico. (Or if they have no mission there or in any other Latin country, news from Portuguese, or Spanish work in America.)
9. Prayers.
10. Missionary benediction. Ps. 67.

THE GOLDEN KEY.

CHAPTER II.

Mrs. Clark also prepared a model lesson for children from the Junior text-book, as follows:

AUSTRIA.

First provide yourself with the tools you will need, "The Golden Key," "The Gospel in Latin Lands." What leaflets you can get from your own Board or any other. Maps, pictures, golden keys, flags, white yachting caps (which may be bought in the ten cent store, or made of paper), tickets, etc.

Read your text-books and leaflets carefully and make up your mind just what facts you want to bring before the children. Write out these facts, or cut them out from the leaflets, arranging some of them in the form of short stories to be told by the children, and others in the form of questions and answer.

Let four or five children wear the white caps and be the crew of the airship, and let them tell the stories and answer the questions that will be asked by the other children. For mite boxes, use, if you can get them, the little dress-suit cases found at the Baptist Missionary Rooms, Ford Building, Boston, and also the little red book mite boxes found in The Woman's Home Missionary Society, Boston. If you belong to some other denomination paste over the denominational label on the little suit cases, a slip of paper on which is printed an appropriate Bible verse. Paste a golden key cut from gilt paper, on the little red book mite boxes, and also write on each little book a Bible verse that would be good to read in each missionary meeting for the year.

Congregational children should be especially interested in Austria, and leaders in that denomination should make their children acquainted with Dr. and Mrs. Clark and Mr. and Mrs. Porter. Other denominations will be contented with descriptions of life in Austria and conditions under which the work is done, and the difficulties and encouragements. The leaflet called "A Missionary's Day" will furnish material for two or three short interesting stories that children might tell, and other leaflets, also published by the Congregational Woman's Board, will furnish all the local color you want.

Get some of the small tags manufactured by Denison, or make your own from brown paper and tie them on the suit cases. On each tag write one of the questions suggested below, or make some better ones of your own, and see that the children who are to be the crew of the airship or the Austrian children are prepared to answer them.

Arrange your chairs in two groups, one to represent the airship, with a paper flag on the front chair, on which is written the name of the airship, "The Speedway." Put an Austrian flag over the other group of chairs.

When your children come in, the four or five children who are to be the crew of the airship to-day will put on the white caps and take the front seats in the airship. The others will be met at the door by two boys, one of whom will be the captain of the airship, and the other will wear the label, "Dr. A. W. Clark, missionary in Prague."

The captain will give dress suit cases to some of the children, and Dr. Clark will give the little red book to the others. Those who have the suit cases will receive tickets from the Purser as they come into the room and will take their seats in the airship. Those with the books will consider themselves Austrians and will be seated under the Austrian flag.

The leader should explain that we are to take a trip from Reggio in Italy to Prague in Austria, and should introduce the captain and crew who will be able to answer our questions and tell us stories about the countries we are to visit. She herself is the excursion manager who will add any stories or explanations as they may be needed. Explain that in the Speedway we always have Devotional Exercises when we start on a voyage and let the captain read the Bible passage and give out a hymn (perhaps the Italian Hymn as we start from Reggio) and the leader may herself offer the prayer.

Let the pilot describe the journey from Reggio to the Tyrol, perhaps in the words of our book, which he might learn beforehand. The purser might tell us what there is to see in Vienna, and the pilot might describe the city of Prague and introduce the missionaries. The other members of the crew might tell stories of missions in Austria and the boy who represents Dr. Clark might tell something about his work and ask each Austrian in the seats before him to read a Bible verse which they would read from the little red book suit cases. Then each passenger on the airship would ask the question written on the tag on his suit case, which the children in Austria or the crew of the airship should be prepared to answer. Let the purser pass around his hat for the collection, to be used for the children of Austria or some other country as our own Board thinks best. Close with an earnest prayer for the missionaries in Austria, followed by the Austrian Hymn.

Announce the next excursion, from Prague to Paris, and close with the benediction.

QUESTIONS THAT MIGHT BE USED ON SUIT CASE LABELS.

(or these questions might be written on the backs of the tickets)

1. Why do we send missionaries to Austria?
2. What have we that they need?
3. How did they lose the golden key?
4. Who tried to give it back to them in the 14th Century?
5. Who was John Huss?
6. Who are the Bohemians? What is their largest city?
7. What missionary board sends missionaries to Bohemia?
8. What is the name of our own missionary board?
9. To what countries do we send missionaries?
10. What are colporteurs?
11. What are some hindrances to the missionary work?
12. Why should we care for the Austrians?

13. Are there any Austrians in America?
14. Why do they come here?
15. Where do most of them go?
16. Do these Austrian Americans have the Golden Key?
17. Who is sending it to them?
18. How can we help?

BRINGING UP THE TITHES.

A most interesting experiment was tried in a country community of New England, which resulted in a large increase in missionary giving. The originator of the plan writes as follows:

Several years ago the experiment was tried of taking any articles convertible into cash in order to increase our gifts to Missions. The gain per cent. in our contribution has demonstrated its wisdom. Not only have many been able to give more by this method, but some who had not felt able to contribute have gladly and generously given. The problem of converting these diverse gifts into cash exercises some faculties that otherwise might lie dormant. By mentioning my inventory of stock on hand before little groups of people at our church socials and elsewhere, purchasers are generally found. Then, those who have special needs very kindly tell me and I make the effort to secure somewhere in the parish those particular gifts.

Our collection is usually taken late in the fall in order to accommodate those who give produce rather than money. A few whose gifts to the cause formerly reached only twenty-five cents now give me a bushel of potatoes or apples. Others give squashes, pumpkins, turnips, beets or cabbages. One lady gave me six bunches of fine celery one year, and was so pleased with the result that she never has reverted to the twenty-five cents that had for years satisfied her. There is scarcely anything raised on a farm that has not been given in the last six or eight years. A thriving business is done in canned fruits, pickles and jellies. Everything from butter, eggs, dried apples and honey to skim milk has been donated to the cause. Mince meat, boiled cider, maple syrup, Dutch cheese and choice house plants have been among our contributions. In fact our gifts have ranged through the entire gamut of useful articles from a broom and hen's wings to silver polish and extracts.

The most unique gift to the cause was a dog whose beauty and kindness to children were offset by such total depravity in other directions that his owner had not succeeded in giving him away. In spite of the dog's unsavory reputation his sale was speedily accomplished. In another town, and in a more quiet neighborhood this dog has entirely reformed, and has won the devoted affection of an entire family.

Were there time I should love to tell you of the children who are among our most interested givers, earning their money in most instances. One little girl earns her fifty cents at the cost of many tears by grating

horseradish. The popcorn cakes of one boy are of such size and quality that his customers get much more than the worth of their money. Driving cows, hauling wood, picking over beans, wheeling baby carriages for busy neighbors are among the various avenues of employment.

Best of all, I feel that in many a home here in Winchester the words of Frederick Robertson have been verified, "*Give*, and God's reward to you will be the spirit of giving more."

MARY E. BUFFUM.

POLICY OF THE MISSIONARY COMMITTEE OF THE YOUNG PEOPLE'S SOCIETIES OF BOULDER.

It shall be the policy of the Union Missionary Committee to help the Young People's Societies in every way possible to a better understanding of Missions and its world-wide work.

I—*Mission Study*. It shall be the aim of the committee to enroll at least two classes of ten members each in every society of the city over 50 members.

II—*Missionary Meetings*. The Committee will help the individual Societies to have good speakers and interesting monthly missionary meetings. One missionary social and entertainment shall be given during the year.

III—*Quiet Hour or Morning Watch*. The Committee shall help in whatever way it can to advance the quiet hour movement. Outside speakers will be obtained to present the movement?

IV—*Mission Giving*. The Committee will aim to make it possible for each society to give 50 per cent. more than last year.

V—*Mission Literature*. A special committee will have charge of distributing missionary literature among societies and to churches by means of ushers, racks, etc.

VI—*Meetings by Volunteers*. The Committee shall endeavor to obtain student volunteers of the University of Colorado to lead a few meetings during the year.

VII—*Prayer*. The Committee will endeavor to create prayer circles in different societies to meet and pray for definite things.

VIII—*Local Missions*. The Committee will endeavor to place speakers in the small mission towns near by.

LUNCHEON CONFERENCE.

(Held at Boulder, Colorado.)

Aim and Purpose of a Young Woman's Missionary Society.

1. To develop Missionary character.
2. To train leaders.
 1. For Women's Societies.
 2. For Young People's Societies.
 3. For Children's Societies.
3. To save from snare of things *not* worth while.
4. To gather funds.

To realize this aim, attention must be given to:

1. Officers.
 - a. who?
 - b. basis of selection.

2. Meetings.
 - a. place.
 - b. preparation.
3. Program.
 - a. who is responsible?
 - b. who shall take part?
 - c. what shall be basis of study?
 - d. methods found successful.
 - e. accessories.
4. Attendance.
 - a. how secured?
 - b. successful methods.
5. Membership.
 - a. who?
 - b. how secured?
 - c. how retained?
6. Giving.
 - a. basis of appeal.
 - b. educational preparation.
 - c. methods.
 - (1) Self denial—tithing, mite box.
 - d. special objects.
 - (1) Desirability.
 - (2) Disadvantage.

ADDITIONAL TOPICS.

- I. Co-operation with Woman's Society.
- II. Relation to children's organizations.
- III. Mission Study Classes.
- IV. Text Books.
 - (1) How to choose.
 - (2) How to use.

SUPPLEMENTARY HELPS FOR THE STUDY OF THE GOSPEL IN LATIN LANDS.

WOMAN'S FOREIGN MISSIONARY SOCIETY, METHODIST EPISCOPAL CHURCH.

Publication Office, Room 50, 36 Bloomfield St., Boston, Mass.

The following helps may be ordered from the Publication Office or
Branch Depots of Supplies.

ITALY.

A Heroine of Italy	
Sketches of Our Work—Italy.....	
Crandon Hall and Italy's Daughters.....	
The Story of the Waldenses03
Flag Series—Italy05
An Underground Church	
After the Earthquake—a story of Italian child life.....	

SPAIN.

How the Great Book Was Made	
Some Stories of Bible Translation	

MEXICO.

Sketches of Our Work—Mexico.....	
Melinda Rankin	
Flag Series—Mexico05
Our Work in Mexico10
The Senora's Story	
Juan, Panchita & Paz, Story of child life in Mexico.....	

SOUTH AMERICA.

Sketches of Our Work—South America.....	
South America, Land of the Incas.....	
Flag Series—South America05
Capt. Allen Gardiner	
Child's Day in So. America	
Glimpses of South America	

Price of above leaflets 2c each unless otherwise stated. 50c for the package. ff

POSTCARDS (Colored).

Subjects: Italy, Mexico and South America. Set of 8 cards.....	.20
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